

THE WORK & FRUITS  
OF THE  
HOLY SPIRIT

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The work and fruits of the Holy Spirit.

THE  
WORK AND FRUITS  
OF  
THE HOLY SPIRIT

BY  
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1910

TO THE  
DEAR MEMORY OF MY MOTHER  
WHO PASSED AWAY  
WHILE THIS BOOK WAS  
BEING WRITTEN





## FOREWORD

A FEW words will suffice to explain the object of this book. It is published by request, and contains the substance of a course of Addresses given to my own people and at Dartford under the auspices of the Diocesan Society of Mission Preachers. To these are added the Addresses at the Three Hours' Service in our own church on Good Friday. They are a natural consequence of the first part, the fruits as the result of the HOLY SPIRIT'S work. I can only hope and pray that the wider circle which a book reaches may find the thoughts as useful as many who heard the Addresses have proved them to be. I must express my indebtedness to my wife, who took down the Addresses as they were delivered and transcribed them, and but for whose aid these pages might never have seen daylight, and to my brother, the Rev. T. C. Spurgin, who has most kindly revised the proof and verified the references.

The references are mostly taken from the Revised Version of the Bible, as giving a more accurate translation of the original language.

May He, of Whom this book teaches, give it and its author His sevenfold blessing, and prosper the work to the edifying of the Church.

E. BASIL SPURGIN.

SIDCUP VICARAGE,

*January, 1910.*



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# THE WORK AND FRUITS OF THE HOLY SPIRIT

## PART I

### The Work of the Holy Spirit

#### CHAPTER I

##### CONVICTING THE CONSCIENCE

“And He, when He is come, will convict the world in respect of sin.”—S. JOHN xvi. 8.

**I**N considering the very deep and necessary study of the work of the HOLY SPIRIT we are faced at the outset with two real difficulties if our object is a practical one. As this is our purpose, let us face them at once. I. Do we really believe in the Personality of the HOLY SPIRIT? We profess it day by day with our lips in our Creeds, but does the belief have a practical effect on our lives? II. Do we realize His special work as taught by the Church and proved by the Bible? Many of us, I am afraid, do not, and this makes me hope

that a practical study of His work may be useful to some.

The reasons that lie at the bottom of this apparent neglect of the work of the third Person in the HOLY TRINITY are threefold.

1. The pressure of the world. The world and things of sense militate against things spiritual and threaten to drive the latter out of our lives (S. John xiv. 30).

2. The growth of indifference to the things of GOD. Many of us know how real this difficulty is.

3. The darkening of the spiritual sense. We remember that S. Paul says, "The natural man receiveth not the things of the SPIRIT OF GOD, for they are foolishness unto him" (1 Cor. ii. 14; cf. Eph. iv. 8): and we shall see later on that in opposition to the work of the HOLY SPIRIT there is the world and "the prince of this world" leading us into darkness. The object of a Christian's life should be to know GOD, for this knowledge is eternal life (S. John xvii. 3) and it is the HOLY SPIRIT Who helps us to know GOD.

Generally speaking, we are taught, as children of the Church, that the HOLY SPIRIT "sanctifieth me and all the elect people of GOD." This work of progressive sanctification is carried on in a two-fold way, the negative and the positive. The

negative is our subject in this chapter; we will deal with the positive in succeeding pages. In the negative way the HOLY SPIRIT deals with the sin which mars and hinders our life, in the positive He deals with our spiritual progress. Further, we are taught by our LORD Himself the greatness of the HOLY SPIRIT, because the sin against the HOLY SPIRIT is unpardonable. Now it is this Person and this work that we are expected to help, for we are "workers together with GOD." Let us try to work with the HOLY SPIRIT in this convicting of the conscience.

You and I at our Baptism promised to renounce sin under the three forms of the world, the flesh, and the devil. We *must* hate sin when we see it in its proper light, that is as GOD sees it (1 Cor. xiii. 12). In this way we can bring to light the hidden things of darkness, for just as a background brings up the beauty of a picture, so the beauty and purity of GOD will be seen in a clearer light if it is contrasted with the blackness and darkness of sin.

Now if we do not renounce sin, if we are not helping the HOLY SPIRIT in this work, we are committing another terrible sin, for we are refusing the good and choosing the evil in its place. This is a matter for conscience; for conscience



must be the judge and answer the question, "Is it right?" Not the question that is so popular to-day, "Does it pay?" Conscience shows us our likes and dislikes, and helps us to decide whether we are right or wrong. Many of us have been called upon to decide questions of vocation to service; and before the decision has been given, conscience ought to have played the part of judge. And here comes in the work of the HOLY SPIRIT, for not only does He convict the conscience, but He also directs it. This to the ordinary man goes against the grain, for we, as Bishop Creighton used to say, are an independent race. But in the mind of the professing Christian a right judgment is one of the gifts of the HOLY SPIRIT; and, therefore, as responsible for the decision we make, we should invoke His aid.

I. From what we have said we find that there are three great needs of the conscience, enlightening, directing, and educating.

1. The conscience needs enlightening. We must look at our own life and try to find out what GOD'S purpose is for us. The first question of Saul of Tarsus at the gate of Damascus, after he learns to Whom he is speaking, is, "LORD, what wilt Thou have me to do?" He asked for the enlightening of his conscience, he

wanted to know what was right, and he left it with GOD to tell him. Again, "What am I doing for my fellow-men?" Here too we are seeking the enlightening of our conscience, and GOD will not fail us in our search.

2. The conscience needs directing. After all, how little we know of ourselves and our nature compared with GOD'S knowledge of us. We are forced to say with the Psalmist, "O LORD, Thou hast searched me out and known me . . . for lo, there is not a word in my tongue but Thou, O LORD, knowest it altogether . . . such knowledge is too wonderful and excellent for me, I cannot attain unto it" (Ps. cxxxix. 1 foll.). Here comes the HOLY SPIRIT to direct our consciences, to teach us our character and the purpose of life; and, as we see from our LORD'S temptation that there are other directors ready to lead us into the broad path of sin, we shall be well advised to follow Him Who will lead us in the narrow way to eternal life. Those who have charge of children,—their own or other people's,—should beware lest they come under the influence of the world, the flesh, and the devil, before they learn of Him Who will "guide them into all the truth."

3. The conscience needs educating.

(a) Know thyself. The conscience is GOD'S

great help in our lives. It is His witness, like the still small voice (1 Kings xix. 12), or the altar which the children of Reuben and Gad had built by Jordan, and (after the difference between them and the rest of Israel had been amicably settled) called it Ed, "for, said they, it is a witness between us that the LORD is GOD" (Joshua xxii. 34). So with ourselves. In our consciences we have a witness for GOD. This shows us the need for self-examination, to see if our consciences are true witnesses for GOD. "Let a man examine himself," is S. Paul's injunction to the Corinthians, and the Church, guided by the HOLY SPIRIT, shows us the standard by which that self-examination is to be carried on, "the way and means thereto (i.e. to a worthy reception of the Holy Communion) is to examine your lives and conversations by the rule of GOD'S commandments" (Prayer Book). How often do we set another standard! "I am no worse than my neighbours" may be a popular doctrine, but not warranted by the Bible or the Church.

(b) Know sin. We need to know sin and its awful power. This we can best do by trying to realize what the effect of sin has been in the world, and especially the little sins, "the little foxes that spoil the vineyards." These it

is so easy to condone and almost ignore, as they occur over and over again in our everyday life. If Eve or S. Peter had realized the effect of the first step into sin the consequences in their own lives and those of other people would have been very different.

(c) Know JESUS CHRIST. For this we must search the Scriptures, for "these are they which bear witness of Me." Such a season as Lent calls for, and supplies, the opportunity for more Bible reading. We must always bear in mind that JESUS CHRIST is to be found in the Old Testament as in the New; although the Old Testament revelation is of course shadowy and anticipatory. We must study His life, His love, and His goodness: for in His character we see the character of GOD; in His actions, GOD'S actions; in His words, GOD'S words. He tells us Himself, "He that hath seen Me hath seen the Father" (S. John xiv. 9). In this way we can use the great gift which the Church, through the HOLY SPIRIT, has given to the world—the Holy Bible (Rom. xv. 4; 2 Tim. iii. 15; 2 Peter i. 21).

It is this threefold work of enlightening, directing, and educating the conscience which is the particular prerogative of the HOLY SPIRIT.

II. Let us look at them a little more in detail.

(1) *The HOLY SPIRIT enlightens the conscience.*

Is not this the thought that runs through the Bible when speaking of the coming of JESUS CHRIST? How often we find His coming put before us as an enlightening! "A light to lighten the Gentiles." "To give light to them that sit in darkness and in the shadow of death." And this, therefore, is especially the work of the HOLY SPIRIT, for "He takes of the things of CHRIST and declares them unto us." It is the truth that brings to light the hidden things of darkness; and He is the Spirit of Truth. The Light of the World is made to shine forth in our hearts and consciences by the operation of the HOLY SPIRIT. In His use and care of the Holy Scriptures, it is He Who made the light of the glorious Gospel to shine upon us. He brings before us the Light of the SON OF GOD, the Sun of righteousness Who has arisen with healing in His wings. Or, again, the HOLY SPIRIT enlightens us by bringing us into liberty. He transfers us from the bondage of sin and the service of Satan into the glorious liberty of the children of GOD. After the darkness of the prison cell, the prisoner when released, when given, as we say, his liberty, glories in the light of Heaven, the light of liberty which the free



man can alone really enjoy. Through His blessed work, we are no longer condemned to sit in darkness and the shadow of death, but are brought into the liberty of life, the freedom which the living so richly enjoy. How clearly this comes out in some of the Bible stories which we have learnt since childhood! Saul of Tarsus at Damascus' gate is a picture of the soul as it comes under the freedom of the Gospel and enters into the light in which CHRIST dwells. This we see is brought through Ananias, GOD'S appointed servant, who conveys to him Sacramental Grace through Holy Baptism.

Again, how necessary is this enlightening as regards sin! It is the light that dispels the darkness and makes clear the hidden recesses of the heart and conscience. Well may the woman in the parable who has lost her piece of silver "light the candle and seek diligently till she *has found* it." So we need to light a candle in our work of self-examination. It is only through the light of the HOLY SPIRIT that we can sweep clean the Augean stables. We need also enlightening as to the true nature of sin,—its numbing power, its blackening influence. By making plain the contrast between light and darkness, truth and falsehood, CHRIST and the devil, the HOLY

SPIRIT truly and really enlightens our conscience. All sin is evil: all sin separates us from GOD: all sin places us in the shadow from which the HOLY SPIRIT alone can release us by enlightening our conscience. As we say in the *Veni Creator*—

“Come, HOLY GHOST, our souls inspire  
And lighten with celestial fire.”

(2) *The HOLY SPIRIT directs our consciences.* This is the next step which naturally follows the enlightening. We need direction as to the way in which we should walk. The HOLY SPIRIT is *the* Guide Whom we need and shall find that He will never fail us. He points us to Him Who is the Way—to Him through Whom we have always been taught that we can approach the FATHER. “For through Him (i.e. JESUS CHRIST) we both have our access in one Spirit unto the FATHER” (Eph. ii. 18). He leads us in the narrow path that leadeth to eternal life. May we be of the number who find it!

In like manner He leads us through the Holy Scriptures. He holds up to us the countless examples of holy men and women, both in the Old and New Testament, who found their way to GOD, and in Him discovered their resting-place. He inspires us, as we shall see later on, with holy

aspirations and desires that we may ever go higher and leave the darkness from which He has rescued us by His enlightening power. How beautifully our ancient hymn brings out this thought as it runs—

“Keep far our foes, give peace at home,  
Where Thou art Guide no ill can come.”

(3) *The HOLY SPIRIT educates our consciences.*

Our LORD told us that when He should come, He would teach us all things. We, like the infant Church, should wait for His instruction and education. He has always educated the Church. He has done the same for the individual. Let us allow Him to do it instead of the devil; because, whereas the devil's knowledge is limited, He knoweth the things of GOD, for “the things of GOD none knoweth save the SPIRIT OF GOD.”

See also how JESUS CHRIST teaches with authority and therefore draws the people with and to Him. Let, then, the HOLY SPIRIT bring you into living union with JESUS the great Teacher, and lead you into all truth!

Here again the Veni Creator supplies us with the suitable thought—

“Teach us to know the FATHER, SON,  
And Thee, of both, to be but One.”

And in closing our thoughts on the particular work of the HOLY SPIRIT in convicting the conscience let us remember that we must work with Him. It is one of the paradoxes of the Christian life, it is one of the marvels of the Christian dispensation that GOD gives us our share in working out our own salvation (Phil. ii. 12). We are workers together with GOD—

III. And therefore (1) *We must realize the darkness of sin.*

How clearly this is brought out in the story of the Fall! It shows us not only what sin is, but what sin does, how it separates man from GOD, how it makes man afraid and ashamed before GOD, how it drives him to seek cover from the presence of GOD. We do well to remember this in these days when people want, if possible, to water sin down, when the susceptible ears of the world (so it says) cannot stand the outspoken words of Holy Scripture and the Book of Common Prayer. There are many terms in the Bible for sin: but whichever you may choose for expressing your idea of sin, it is a hard word, it is a stern expression. We cannot read such passages as Romans vii. without learning this very clearly. And whether sin is called a trespass, a debt, or missing the mark (for such is the

meaning of some of the terms), it is *lawlessness* (1 John iii. 4), and consequently displeasing to GOD, Who is "not a GOD of confusion, but of peace" (1 Cor. xiv. 33). It needed the brightness of heaven and the vision of GOD to make Isaiah realize his true nature (Isaiah vi.): and it was only when S. Peter came into close and intimate contact with JESUS CHRIST that he was forced to exclaim, "Depart from me, for I am a sinful man, O LORD" (S. Luke v. 8).

(2) *We must learn more of the Way.* By studying Holy Scripture we shall see more clearly the Person and the work of JESUS CHRIST as the antidote for sin. This was John the Baptist's method. He came preaching repentance, and on the very first opportunity pointed out JESUS CHRIST as the Lamb of GOD which taketh away the sins of the world. This is the purpose of the Church's season of Lent. All through its teaching we must see the cross on Calvary as the throne of Him Who came to save His people from their sins. We must not only preach, but we must show forth in our lives JESUS CHRIST and Him crucified, so that all may learn the measure of sin. For how many sins, in body, soul, and spirit, is the want of a firm belief in JESUS CHRIST responsible! How many sins did



the Jews perpetrate on His sacred Person because of their unbelief! Therefore let us, to escape so great condemnation, learn all we can of His methods, His words, His life as our great help and protection against falling into grievous sin. Invoke the Spirit of JESUS (Acts xvi. 7, R.V.) to help you. Summon to your aid in the battle against sin "the Spirit of His SON, whereby we cry Abba, Father" (Gal. iv. 6).

(3) *We must practise self-examination.* We have to convict our own consciences. We cannot do it without putting them to the test of self-examination. Do not let us be afraid of it. Do not let us shirk it. You say, How hard it is! Granted, but therefore all the more credit attaches to the real carrying of it out. In this work, above all others, the HOLY SPIRIT will help us. We shall, if we are wise, invoke His aid, e.g., in the *Veni Creator*, before we begin. We shall say one or two of the Collects given us by the Church (e.g. Collect for Purity, or Trinity xix., or Whitsunday), to put ourselves under His guidance in our difficult task. We shall ask GOD to "open our eyes that we may see" (2 Kings vi. 17) what we really are in His sight.

In this way we shall light the candle to help us in searching out our consciences and our hearts

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while we examine ourselves by the rule of GOD's Commandments: we shall confess our sins and resolve to amend our lives so as to win forgiveness from the GOD Whom we have offended.

Perhaps some who pick up this book have given up their habit of self-examination. They found it too hard, too irksome. No doubt it is hard. All the more reason for persevering in it.

Perhaps some have lapsed from their regular Communion. "They did run well," but the fresh fervour of the early dawn is gone, and in its stead has come over the horizon of their lives the dark mist of indifference.

Oh! will you not begin again? Will you not once more place yourselves in the hands of this great Guide and let Him lead you forth into the land of righteousness through the path of self-examination?

Perhaps others have given up their prayers because they find them cold and dull. Oh! persevere, pray without ceasing, and continue all the more, just because they seem so cold and dull. Stir up within your hearts that godly sorrow which "worketh repentance unto salvation, a repentance which bringeth no regret" (2 Cor. vii. 10): for this sorrow is nothing else but the HOLY SPIRIT working within you to convict your conscience.

And lastly, to bring this chapter to a close, do it at once. There is no time like the present. We remember one who waited for a more convenient season, which never came. The time is short, the swift passing of each day warns us of the coming of the night, when no man can work. Therefore we must work while it is to-day.

Do your part, and the HOLY SPIRIT will do His: for "the Spirit helpeth our infirmity." The HOLY SPIRIT is the light of the Candle, the fire of GOD's grace burning within our hearts and helping us in this threefold task of realizing sin, learning more of the "Way," and examining our consciences with a view to convicting them of sin.

## CHAPTER II

### LEADING THE WILL

“Let Thy loving Spirit lead me forth into the land of righteousness” (Ps. cxliii. 10, P.B.V.).

“When He, the Spirit of truth, is come, He shall guide you into all the truth” (S. JOHN xvi. 13).

OUR last chapter led our thoughts to one side of the work of the HOLY SPIRIT in dealing with man. He, we then saw, convicts men of sin, i.e. He helps us to know ourselves, our nature, our actions, and something of our future. He helps us in the difficult task of our self-examination; and He raises us from dead works to serve the living GOD. In this work—the negative side of the HOLY SPIRIT’S operations—we all have our share. We should use all the opportunities which are given to us of helping this great and necessary work. We must go through the godly sorrow of which S. Paul speaks, and which S. Paul knew so well by personal experience as a preliminary to the positive life of the Christian. The first stage of it is the subject of this chapter—the Leading of the will.

What beautiful stories of the leading and guiding power of GOD does the Bible tell us. By parable, by picture, by illustration, by example, the leading of man by GOD is put before us. The whole history of the Children of Israel, GOD's chosen people, is a leading.

They are, as S. Paul tells us, our ensamples (1 Cor. x.), and many of the incidents of their wanderings, as they were led through the wilderness, speak to us of the dangers and difficulties that beset us as we pass through the wilderness of this world on our way towards our promised land. Instances of individuals occur to our minds as we think of the leading hand of GOD. The Patriarchs with their great and wonderful faith (Heb. xi. 13) recognized this hand of GOD. The lives of Abraham, Isaac, Jacob, and Joseph are but miniatures in this respect of the life of the nation which they founded. The Psalms of the Shepherd singer are crowded with references to this thought—how GOD led His people through the Wilderness like a flock and tended them day by day as a shepherd doth his sheep. To complete the picture, one great result of the coming of David's great Descendant, David's LORD, is to "give light to them that sit in darkness and in the shadow of death, and to guide our feet into the



way of peace." The HOLY SPIRIT, as His Spirit, follows the same method.

The first step in His positive, definite work for the soul is to lead the will. From what we have said it will be quite clear that this is GOD'S settled method of dealing with man. GOD does not drive man, although man often drives himself: it is not His way, "He knoweth whereof we are made, He remembereth that we are but dust" (Ps. ciii. 14), and therefore, since He respects His own Creation, since He Himself, in the Person of JESUS CHRIST, took our infirmities and bore our diseases, He never forces or drives the human will. This is the explanation of many points which to the finite mind appear as an anomaly. But we are in GOD'S sight rational beings, made, as we say, with a will of our own; which will GOD respects and always regards as free. Here is the secret of success or failure; here, in the direction in which we turn our will, is the sphere of the work of the HOLY SPIRIT.

One parable above all others brings out this tender trait in GOD'S character and dealing with men. The parable of the *Good Shepherd*, Who calleth His own sheep by name and leadeth them out, Whom they follow because of the mutual knowledge that exists between them and Him (as

we can see clearly if we read S. John x. 14 in the Revised Version), is a picture which teaches us GOD'S manner of dealing with man.

So this chapter shall consider these three points :—

(I) GOD the HOLY SPIRIT leads the will.

(II) How He does it.

(III) Our part in this great work of progress.

(I) *GOD the HOLY SPIRIT leads the will.* We must bear in mind that our will is 'the greatest power that we possess. It is the great power within us for good or evil. The will is the source from which all our actions spring. This is recognized in the Bible and in all Church teaching. Many of us may remember that in the Confirmation Service the Collect runs as follows :—

"Almighty and everliving GOD Who makest us both *to will* and to do those things that be good and acceptable . . . Let Thy Fatherly hand, we beseech Thee, ever be over them, let Thy HOLY SPIRIT ever be with them and so *lead them* in the knowledge," etc. As S. Paul, in Romans vii. 18, 19, says :—

"To will is present with me, but to do that which is good is not. For the good which I would, I do not ; but the evil which I would not, that I practise."

It is this will power that marks us off from the rest of GOD'S creatures. This power makes man a rational being, responsible for his actions to his Maker and for his use of his Free Will. But this Free Will is limited in one direction and by one factor only. We are human, not divine. For example, we could not create the world ; but GOD could, and, as we know and believe, did. But with this limitation, our will is absolutely free to do what we like : and how many there are who gladly and willingly take advantage of this liberty and turn it into licence ! But these people do not realize the responsibility attaching to this freedom of will. Eve did not realize it when she yielded to temptation ; Adam did not realize it ; David did not realize it when he committed his great crime and landed his house and home in the horrors of war of the worst type and kind. No ! we do not fully realize it : and just because of that we should be glad to remember that the HOLY SPIRIT will, *if we allow Him*, lead our will in the right direction. For it is the right direction. You and I were made after the likeness and in the image of GOD : and the HOLY SPIRIT will bring us back by His leading as near to that likeness and image as He can. Here, then, is the root of all the difficulties of GOD'S deal-

ings with man—it lies in the will. Wilful man will not bend his stubborn will ; he will not place his will under the divine will and allow it to lead him into the land of righteousness. For we may and we do go wrong, and we find, as others have before us, that we must take the consequences ; if we thwart GOD and His will we must pay the penalty. And, if we ask, as so many have asked before us, why does GOD give us this tremendous power of Free Will? we have the answer in the words of the Psalm, “What is man that Thou hast such respect unto him, or the son of man that Thou so regardest him?” (Ps. cxliv. 3). Yes! it is because GOD has such respect for His own work that He gives us this awful power. GOD teaches us that, like the potter (Rom. ix. 21), who has power over the clay, He can mould us as He wills : and like some artist standing before what he considers to be his masterpiece, GOD tells the world that man is His greatest work and the choicest specimen of His workmanship, and therefore is endowed with the highest, best, and noblest powers of which anything created is capable. Again, GOD is capable of appreciating His work, and appraising it at its proper value. The professional and the amateur may both pick out a certain picture as the best work of art

among other pictures. The professional will do so through his professional taste and knowledge: the amateur in deference to his feelings of like and dislike. GOD is, if one may be allowed the term, like the professional: He can appreciate man at his proper value, as a being endowed with Free Will. He knows his worth, because he is His workmanship.

Again, this is the message of JESUS CHRIST. As He comes to earth, He invites men, He calls them, He says, "Come unto Me" (S. Matt. xi. 28), and those who *will* not come He does not force, He does not drive, because He respects their free will. We are led, not driven, and the HOLY SPIRIT leads us when we are willing to follow His guiding hand. You all know the first words of our duty towards GOD. "To believe in Him, to fear Him, and to love Him," etc. The HOLY SPIRIT, by instilling this faith, fear, and love into our hearts, places us in the position in which we are capable of being led. Is not this true in everyday life? To take the case of children—those of us, to whom GOD has given the care of our own or other people's children, know that before we can do anything really helpful with them, we must win their faith and affections, and then all will be easy. They can then be led where we want

them to go. But how different it is if we try to educate children without these principles! And so GOD, knowing His flock by name, calls them to Him, and they follow His guidance because they believe in, fear, and love Him. On the other hand, GOD, because He is our FATHER, knows that He must treat us as human, rational beings, and therefore He leads us into all the truth, and leaves us free to obey His leading and guidance.

(II) *How does He do it?* We can see this work of the HOLY SPIRIT brought before us in S. John xvi. 13, 14—verses which end with these words, “For He shall take of Mine and shall declare it unto you.” JESUS CHRIST is the Truth, and therefore by the truth He can best lead our wills into the paths of righteousness. GOD is the only One Who can see all the truth, i.e. the truth in all its bearings and all its fulness. In S. John’s Gospel you find this part of our LORD’S life work especially dwelt on. In viii. 46, speaking to the Jews, He says, “If I say truth, why do ye not believe Me?” In xiv. 6 He calls Himself the Truth, and in xviii. 37 He tells Pilate, “To this end have I been born, and to this end have I come into the world, that I should bear witness unto the truth.” These extracts, chosen from others, show us how JESUS



CHRIST and the truth are closely intertwined with each other ; in fact, we may say that JESUS is the Truth and the Truth is JESUS. And what is true of JESUS is also true of His creation, Christianity. Christianity is opposed to all other forms of religion as truth is opposed to falsehood, and because, in contradistinction to all other religions, it is founded on a Person, and that Person is JESUS CHRIST. We may call to mind the testimony which Professor Lecky bore to this point.

“ It was reserved for Christianity to present to the world an ideal character which, through all the changes of eighteen centuries, has filled the hearts of men with an impassioned love, and has shown itself capable of acting on all ages, nations, temperaments, and conditions ; and has not only been the highest pattern of virtue, but the highest incentive to its practice, and has exerted so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and than all the exhortations of moralists. Amid all the sins and failings, amid all the priestcraft, the persecution and fanaticism which have defaced the Church, it has preserved in the character and example of its Founder an enduring principle of regeneration ” (*History of Morality from Augustus to Charlemagne*).

It is the character of CHRIST which has made Christianity what it is; and the Church, as the exponent of her Master and the dwelling-place of the HOLY SPIRIT, is rightly called by S. Paul "the house of GOD, the pillar and ground of truth."

(a) *He inspires us with a desire to be like CHRIST.* Many of us, perhaps, live in a mountainous district or have visited one on our holidays, and our great desire has been to reach the top of the mountain which towers above us; but we know that it means hard work to get there. So it is with CHRIST. The HOLY SPIRIT comes and shows us His character in all its beauty, His life in all its loveliness, and says to us, "I want you to be like Him." It may mean hard work, but it is possible, for "We know that if He shall be manifested, we shall be like Him" (1 John iii. 2). "As many as received Him, to them gave He the right to become children of GOD" (S. John i. 12); and in S. Paul's words: "As many as are led by the SPIRIT OF GOD, these are sons of GOD" (Rom. viii. 14).

(b) *He leads us by the Church.* He uses the Church for the leading of our wills because it is the Body of CHRIST. The Church and the Spirit go together. We say in our Creed: "I believe in the HOLY GHOST, the Holy Catholic Church." The

Church is the place in which the HOLY SPIRIT works and dwells, thus fulfilling the words: "Here will I dwell, for I have a delight therein" (Ps. cxxxii. 15). We may notice four ways in which the Church, as the handmaid of the Spirit, leads our wills.

(1) *The Word of GOD.* The Bible is the Church's Book. She gave it to the world; she is "a witness and a keeper of Holy Writ" (Art. xx.), she decided what books should be within or without the Canon: and the Anglican Branch of the Church Catholic uses in her public services more of the Scriptures than either of the other two branches. We may open our Prayer Books at any page to see how often the Bible is used and quoted. Again, not only is the Bible the Church's Book, but it is also the HOLY SPIRIT'S Book. He inspired men to write it, for "men spake from GOD being moved by the HOLY GHOST" (2 Peter i. 21); and the Bible teaches us so much of the family of CHRIST, i.e. the Church of the living GOD.

(2) *The Sacraments.* Here, again, we are dealing with a special feature of the HOLY SPIRIT'S work. *He* gives the Sacraments their wonderful inward grace and power. If we seek the new birth unto righteousness it is the Spirit that quickeneth. If we need inward strength to help us in

our struggle against sin it is the Spirit Who strengthens us with His sevenfold gift. If we are weary through our long journeyings He strengthens and refreshes our souls with the Body and Blood of CHRIST, and makes the Sacraments of the Church, not like the Jewish rites, mere signs or badges of our profession, but effectual means of grace. It is through Him and, as we shall see later on, through His indwelling power that the Church can help her members in their Christian profession and calling, and can guide them to the life everlasting.

(3) *The Spirit of Prayer.* How much people miss in this leading of their will if "they forsake the assembling of themselves together." Many are the promises of help which come to the two or three who are gathered together in CHRIST'S name. The Spirit maketh intercession for us and with us ; and the prayer sent up through His mediation will be as effectual as Elijah's prayer of old in bringing down the streams of GOD'S grace to water the garden of our souls with His refreshing dew.

"The Spirit of interceding grace  
Give us in faith to claim  
To wrestle till we see Thy face  
And know Thy hidden name."

(4) *Personal Influence.* This is the last point in

which we can see how the Church helps in leading our wills ; but it is by no means the least.

The figures by which the Church is brought before us in the Bible, notably that of the Body, teach us how we are bound to affect each other by our lives and actions. GOD *will* make use of us in some way or other, and we must be on the lookout for the opportunities which come in our way. Some of us may be called upon to soothe our fellow-men, as David soothed Saul. So we must pray to be full of the HOLY SPIRIT to lead others in the right way. None of us know how far this influence will spread ; and we must use to the full the occasions of influencing others for good, and so help the HOLY SPIRIT in leading the wills of those who cross our path.

(III) *Our part in this great work of Progress.* What a call this leading of the HOLY SPIRIT makes for *self-surrender* ! When the HOLY SPIRIT leads our will we must answer in this way. We must be ready to “present our bodies, a living sacrifice, holy, acceptable to GOD, which is our reasonable service” (Rom. xii. 1). We must obey GOD because we believe in Him, fear Him, and love Him, —because we are the younger brethren in the family to which our elder Brother JESUS CHRIST belongs, the family of GOD. And our elder

Brother sets us such a grand example of this obedience and self-surrender when He takes to Himself the words of Psalm xl. 8, 9 saying, "Sacrifice and offering Thou wouldest not, but a body didst Thou prepare for me. . . . Then said I, Lo, I come to do Thy will, O GOD" (Heb. x. 5, 7). And when He tells His apostles that His meat (the very thing He lived for and on) is to do the will of His FATHER (S. John iv. 34).

Let me then lay down four ways in which we may show this obedience so that it may be acceptable to GOD.

(a) We must do GOD'S will *cheerfully*, i.e. "not grudgingly or of necessity." We all know what a cheerful obedience means—how the smile on the face speaks of the willing, cheerful heart, as we set about our daily work and deeds of kindness and love. The beautiful and idyllic picture of Ruth gives us an example of this cheerful obedience which we should do well to copy.

(b) We must do GOD'S will *fully*. How many half-hearted Christians we see amongst us, who are trying to serve GOD and mammon, who will not take their part in the daily warfare between the Flesh and the Spirit! There are not enough of us like S. Andrew, the first Christian missionary, who was so fully taken up

with the glory and beauty of serving CHRIST that he must impart his good news to his brother Simon and bring him to JESUS. When we think of our blessed LORD'S example, how He went through those downward steps (as we can see in Phil. ii.), in His life of humiliation and service to the world, never shirking anything which might make it more acceptable to GOD and more efficacious in its purpose, and when we read later in the chapter of the corresponding exaltation, how through the steps of the Resurrection and Ascension He reached His Father's right hand in glory, surely we should be fired with enthusiasm to so follow in His steps that we may hereafter "reign with Him in glory." And we have many examples to help us in this way. S. Peter was enthusiastic in protesting his devotion to his Master: "LORD, I am ready to go with Thee to prison and to death" (S. Luke xxii. 33); and S. Paul could tell the Philippians, "To me to live is CHRIST, and to die is gain" (Phil. i. 21), and they both proved their words by their subsequent life and death.

(c) We must do GOD'S will *at once*. We saw the necessity of conducting our self-examination at once, and the same rule holds good here. There is no time like the present. GOD requires from us instant obedience.



We may not have another chance. Last Lent, after a long Sunday's work, I was called out late at night to visit a girl who was dying of septic pneumonia, and was evidently fast going. On the Wednesday previous she had been out following her usual employment, and was only taken ill on the Friday. She died before I left the house, at 1 a.m. Does it not teach us the need of setting our house in order and doing GOD'S will at once?

Shakespeare, as so often, is here a help in spiritual matters when he writes—

“Stand not upon the order of going,  
But go at once.”

*Macbeth.*

(d) We must do GOD'S will *perseveringly*. Let this be our last thought in this chapter. GOD works perseveringly, the HOLY SPIRIT is always at work leading our wills, and He calls on us to “persevere unto the end.”

We must “take up our cross daily” (S. Luke ix. 23); we must stick to our purpose day by day, and not imagine that religion is only meant for Sunday. Take no anxious thought for the morrow, but rather persevere to-day to gather strength for the morrow's trials and temptations.

“Renew my will from day to day,” is the refrain

of the beautiful hymn that comforts so many : and how needful it is for us in this world of anxiety and sorrow !

In this way we can all be better children of GOD (Rom. viii. 14) : in this way we can live more closely to Him, and obey more fully the guiding of the HOLY SPIRIT as He leadeth us into all the Truth.

“ Multiply our graces,  
Chiefly love and fear,  
And, dear LORD, the chiefest,  
Grace to persevere.”

## CHAPTER III

### DWELLING IN THE HEART

“Ye know Him, for He abideth with you and shall be in you.

I will not leave you desolate, I come unto you.”

S. JOHN xiv. 17, 18.

I N our last chapter we were dealing with the positive work which the HOLY SPIRIT does for us in leading our wills. This followed our thoughts on the negative side of His work in convicting our consciences of sin. The present chapter is intended to deal with the indwelling power of the HOLY SPIRIT, “He abideth with you and shall be *in* you.”

We can see at once how the two previous chapters lead up to the subject we now have in hand. He convicts the conscience, He leads the will in order that He may dwell in the heart. This, then, as being the central thought in the work of the HOLY SPIRIT, both marks the object of His previous work and brings before us a most inspiring and a most comforting line of thought for our consideration. The passage which heads the chapter is a very important one, for it in-

dicates a new departure in our blessed LORD'S teaching. He is bringing before His Apostles an entirely new thought. He wants them to learn, and He would have us learn as well, that the coming of the Comforter as promised here means and brings with it a coming of Himself. He says, "I will not leave you comfortless, I come to you." Further, this thought is not only new and fresh, but it is also a thought which does not appeal to every one—"the world cannot receive Him, for it beholdeth Him not, neither knoweth Him." The HOLY SPIRIT, so far from appealing to the natural sense of man, only appeals to the spiritually-minded, to those who are led by the SPIRIT OF GOD, to those who walk by the Spirit and have crucified the flesh. Here we notice the great feature of the HOLY SPIRIT'S work: it is supremely unselfish. He comes to bring CHRIST forward and to go into the background Himself: and this is what the world cannot understand.

The world and the worldly-minded cannot appreciate unselfishness. It scoffs at JESUS CHRIST as He hangs on the cross and says, "He saved others, Himself He cannot save." Those people moving up and down in front of that wonderful scene missed the whole meaning of it because they

had not *His Spirit*. Unselfishness as shown in self-denying love was not an article of their creed.

How true this is throughout the Bible records. There we see how GOD has always been trying to hold communion with man, while man, more often than not, has held aloof. The whole History of the Jewish Nation, in its genesis and progress, tells the same story. This is the purport and mission of the leaders such as Moses and Joshua, the judges such as Samuel, the prophets such as Elijah, to try and bring men into conscious communion and intercourse with GOD. The Book of Ezekiel is one long record of the intercourse between GOD and Ezekiel, who is styled the Son of Man, and is entrusted with a message to the people to whom he belonged. And if this is true of the Old Testament, how much truer is it of the New! The Incarnation itself, in which GOD became Man, is the supreme opportunity for this intercourse; and the Gospel according to S. John, especially, gives us a record of the intercourse of the Son of Man with the sons of men. And now that this personal, if one may say so, visible, intercourse is to cease through the coming events of the Passion, Resurrection, and Ascension, what can be more natural than that a new means of intercourse and communion should be devised?

This is now made possible through the HOLY SPIRIT, Who brings CHRIST into the world. The Church is not to be left orphaned, for "I come unto you." Herein lay the great expediency for the Master's departure; herein was the secret which our LORD wanted to teach His Apostles; herein is the fulfilment of the promise, "Lo, I am with you alway, even unto the end of the world" (S. Matt. xxviii. 20). He will no longer walk up and down the Holy Land in bodily form, no longer will the presence be local, but through the out-pouring of the Spirit on all flesh, as promised in the prophecy of Joel and fulfilled according to S. Peter's word on Pentecost, His presence will be spiritual, and therefore capable of being diffused throughout the Catholic Church. We may often have a slight feeling of disappointment that we did not share with the Apostles the sight of the bodily presence of the Son of Man; but a moment's reflection shows us the truer and greater blessedness of those who have not seen and yet have believed (S. John xx. 29).

This brings out the wonderful power of the HOLY SPIRIT—that power which was promised to the Apostles just before the Ascension—that power which changed the whole course and trend of the life of S. Peter and the other Apostles. That

power is within our grasp. We, like them, have been endued with it, and we may use it as our own, for He is in us by virtue of our union with CHRIST.

Let, then, this chapter very briefly deal with the three following points.

- I. How the HOLY SPIRIT dwells in our hearts.
- II. Why the HOLY SPIRIT dwells in our hearts.
- III. What we must do with regard to Him as He dwells in our hearts.

I. Let us think of the HOLY SPIRIT dwelling in (1) the Church, (2) the Individual.

(1) When considering this aspect of the HOLY SPIRIT'S work, it is best to go back to the meaning of the word. A simple illustration of our own body shows us that the Church, like our body, is alive because it has the Spirit or breath in it. The Apostles needed the *breathing in* or inspiration of the HOLY SPIRIT at Pentecost to enable them to work with power; and what is more, they did not begin their work till they had received it. And therefore the HOLY SPIRIT is a real necessity to the Church if the Church is to live and to work. The Church is essentially the Home of the HOLY SPIRIT (Eph. ii. 22). As the late Bishop Webb pointed out in his book on the work of the HOLY SPIRIT, we find Him in Nature working from *with-*



out, e.g. in Genesis i. 2 we read, "The SPIRIT OF GOD moved upon the face of the waters," whereas in the Church He works from *within*. Of the Church He says, "This shall be My rest for ever: here will I dwell, for I have a delight therein" (Ps. cxxxii. 15). This, again, is taught us by the Dove (the outward symbol of the HOLY SPIRIT) in returning to the Ark, which it came to regard as its home; whereas the raven preferred to hover around outside. So the HOLY SPIRIT regards the Church (of which the Ark is a symbol) as His Home and dwelling-place.

(2) The HOLY SPIRIT dwells in us by Faith. He comes into and dwells in our hearts through the agency of outward means which make a demand on our faith. He introduces us to His home—the Church—as we pass through the cleansing tide of Holy Baptism. "Except a man be born of water and the Spirit, he cannot enter into the kingdom of GOD" (S. John iii. 5). It is He Who comes to us in our Confirmation, and dwells in us with power through the laying on of hands. And in Holy Communion He brings JESUS CHRIST into our hearts that we may dwell in Him and He in us, through the outward means of Bread and Wine. Through these means He gives us even a greater privilege than that enjoyed by John

the Baptist, for He comes to us as the Spirit of the Glorified CHRIST, the especial and pre-eminent gift of our Ascended King. We learn this from S. John vii. 39, where we read, "for the Spirit was not yet given, because JESUS was not yet glorified."

How beautiful is this thought of the glorious inheritance to which GOD has called us in the Church, and of the individual care of which these different means of grace speak! Yes, GOD has always promised to care for and tend each individual soul. He has promised to dwell in them. "I will dwell in them and walk in them, and I will be their GOD and they shall be My people" (2 Cor. vi. 16), and "I dwell with him that is of a contrite and humble spirit" (Isa. lvii. 15). What a privilege, and how little we prize it! We need more of the spirit of Ignatius the martyr bishop of Antioch, who called himself Christopher, the Christ-bearer, and to prove his point quoted the passage given above from 2 Corinthians. So the HOLY SPIRIT introduces us into His Temple, His dwelling-place, in order that by this means we, in our own bodies, may become Temples of the HOLY GHOST (1 Cor. vi. 19). And because our Bodies are His Temple He takes them, fashions and moulds them so that we may be acceptable to

GOD. Some of our readers may at times feel they are not fit to offer themselves for Confirmation or to come to the Holy Communion. Surely this is one great reason why you should come forward, because it shows that you have realized your need of help. JESUS CHRIST will take you just as you are, so long as you are truly repentant, for you are part of His purpose. He wants you for His work: and the HOLY SPIRIT will dwell in your heart to make you equal to doing His work and carrying out His purpose.

II. *Why does He come to dwell in our hearts?*

The first reason is the same as we found it to be when considering the leading of our wills. He comes to dwell in us (*a*) *To bring Christ to us*. We have seen that we have even greater privileges than the Apostles, because the presence of CHRIST is now spiritual and not local. How often the Apostles' faith must have been tried to the uttermost, as when they saw Him asleep in the boat, or witnessed His tears at the grave of Lazarus. They must have wondered whether His claims were well founded, while to us He comes as the glorified JESUS Who has triumphed over the powers of sin and evil, as the HOLY SPIRIT Who was sent by Him declares Him unto us. He is brought to us that He may live in us as a real power through

the sympathy and love which He feels for fallen man; so that we, like S. Paul, can say, "I live, and yet no longer I, but CHRIST liveth in me" (Gal. ii. 20). Shall we not, then, win the blessedness of the soul as represented in Revelation iii. 20, "Behold, I stand at the door and knock: if any man hear My voice and open the door, I will come in to him and will sup with him and he with Me"? And as the power of the HOLY SPIRIT brings CHRIST to us, so it keeps CHRIST within us as a constant source of renewal and strength, as the "well of water springing up unto eternal life" (S. John iv. 14). Through Him CHRIST will dwell in our hearts by faith as Christus Consolator—as our Advocate with the FATHER, to help us in our difficulties and trials as they come upon us in this world. Yes, He keeps CHRIST in us that we may *know* Him and the power of His resurrection and the fellowship of His sufferings (Phil. iii. 10), as our real friend and helper in time of need.

(b) *To make us holy.* Such, we learn from the Church Catechism, is the present work of the HOLY SPIRIT. "With the holy thou shalt be holy," says the Psalmist. The coming of JESUS CHRIST the HOLY ONE makes us like Him, and the more intimate our communion is with Him the more

like Him shall we become. The HOLY SPIRIT does not leave us to ourselves, but He stays and helps us in our aspirations after holiness and aids us in our development and growth in grace. This is the secret of our Confirmation, that the seven-fold gift remains to help us in our growth, so that, "like the tree planted by the waterside," we may bring forth the fruit in due season and become perfect, even as our FATHER which is in Heaven is perfect. Now there are one or two ways in which He fosters this growth.

(1) *Prayer*. "He maketh intercession for us." Let Him, then, do His own work in and for us. He will bestow upon us the spirit of prayer; and as we have already seen, He will turn the dry bones of our dead and lifeless petitions into living realities, so that, on the wings of faith, they may reach the throne of grace. What a difficulty so many of us find in our prayers! This world is such a place of hurry and scurry that we have no time for prayer, and we long to do as the Psalmist says: "Be still and know that I am GOD" (Ps. xlv. 10). And yet our blessed LORD, in His busy life, found time for prayer—nay, He *made* time for prayer: and so we, for all our business, or rather because of all our business, must find time to retire from the world and pray to our "Father which seeth in

secret" (S. Matt. vi. 6). This is the great work of the open Church—a place in the midst of hurry which by its open door speaks a welcome, and by its spirit of quiet is a dumb parable of the peace of the soul that helps its life in prayer.

(2) *The Sacraments.* Sacramental grace is not for a day or an hour, but for a life. The priest receives the HOLY GHOST through Holy Orders so that He may always be with and in him to use and develop. S. Paul told Timothy to stir up the gift that was in him by the laying on of hands.

(3) *By Counteracting Evil.* Perhaps this should have come first, as it stands first among the three promises which every baptized Christian makes. We must lay special stress upon real growth in holiness. So the HOLY SPIRIT cuts back the weeds to promote the growth of the good seed which He sows in our hearts. For He knows that the house, "empty, swept and garnished" (S. Luke xi. 25), is the very best prey for Satan, in which he can dwell without let or hindrance, for there is nothing for him to conquer and oust from its position. But the moment the HOLY SPIRIT enters the battle begins in which the stronger than the strong will have the mastery. We see this in the case of our blessed LORD. He

used the Sword of the Spirit, which is the Word of God (Eph. vi. 17), and won His victory over the threefold attack of the devil.

### III. *What must we do?*

(a) *We must reverence the Holy Spirit.* This, I think, is the most important duty that lies upon us. So many people do not do this. Years ago it was a subject of controversy in the early Church; and the latter part of the Nicene Creed is the Church's answer to those who said that the HOLY GHOST was not GOD. The Church teaches that the HOLY GHOST is GOD, as one of the Persons of the Holy Trinity in which "none is afore or after other, none is greater or less than another" (Athanasian Creed). Therefore we must believe that the same honour and characteristics belong to the HOLY GHOST as belong to GOD the FATHER and GOD the SON. There are many ways in which we can show this reverence. We may check the spirit of independence which is so rife in these days. We may bear in mind S. Paul's teaching that "In Him we live and move and have our being." We must not grieve Him by sin, for He has sealed us unto the day of redemption. He has made us part of CHRIST'S Body: He has made us partakers of the inheritance of the Saints in light (Col. i. 12): and we must not forfeit that



inheritance or soil the robe of righteousness, in which we were clad when we put on CHRIST, by acts of wilful sin. We must not quench the fire of His love. We must not choke down the good thoughts and holy desires which He plants in our hearts: but "whatsoever things are lovely, whatsoever things are pure, whatsoever things are true . . . think on these things" (Phil. iv. 8). The fire is easily quenched; but we must eschew evil and do good and allow the growth of holiness in our hearts and lives. And, once more, we must *obey* Him. Here is the crux in so many lives. The cheerful obedience and readiness to follow the call of GOD is so often absent. It was once there, but we have fallen away, we have come down from our high position, and no longer is obedience willing and joyous, but irksome and wearisome. Think of S. Paul. The heavenly vision came to him outside Damascus and at once he obeyed. As he tells Agrippa in Acts xxvi. 19: "Wherefore I was not disobedient unto the heavenly vision."

(b) *We must stir up the gift in us* (2 Tim. i. 6). We must learn more and more of JESUS CHRIST. We must find the HOLY SPIRIT room to work in a pure and clean heart. How often the good is overcome of evil rather than the evil of the good!

And yet what lives we should live if only we looked up to JESUS CHRIST as our pattern and example. He left the example if only we would follow it. He left the pattern if only we would copy it and try to cultivate the graces which spring up like flowers at His feet.

(c) *We must bring forth fruit.* Here is the test and the only test worth having. "By their fruits ye shall know them." Later on we shall think in detail of some of these fruits which S. Paul enumerates for us in Galatians v. The results of the working of the Spirit are called fruits because He works inwardly, He takes root downwards and bears fruit upwards—the fruit of a life lived in union with JESUS CHRIST. But how hard it is! There are the long days of toil and conflict with the evil habit. There is that bad temper to be curbed, that impure thought to be checked. It all seems so difficult, and therefore we need—

(1) *Patience.* We can learn a lesson from the fields and gardens. What patience is needed while the seed is gradually developing! but at last autumn comes with the fruit to crown the patient waiting (see James v. 7). We are always in such a hurry, we want to do everything at once. How different with GOD, Who is so deliberate in all

His actions! It is one of the greatest hindrances of the Christian life, this spirit of hurry. Rather let us study GOD'S methods, Whose wheels grind none the less surely because they grind slowly. "Tarry thou the LORD'S leisure . . . and put thou thy trust in the LORD" (Ps. xxvii. 16).

(2) *Discipline.* Here, again, our gardens teach the same lesson. It is the fruit tree that is pruned and trained which bears most fruit. The Master was made perfect through sufferings (Heb. ii. 10): and this life of ours is a school, a time of probation for the fuller and more expanded life of later days. And as a school it is a place of discipline: there are lessons to learn, duties to carry out which call for discipline and the spirit of restraint.

(3) *Perseverance.* Our old lesson, and yet not one of our readers will say it is unnecessary to repeat it. It comes before us in every walk of life. The start so good, the end not persisted in. It is the old cry of the New Testament: "Ye were running well"; "I marvel that ye are so quickly removing from Him that called you in the grace of CHRIST into another gospel" (Gal. v. 7 and i. 6)! Oh, those resolutions of the early days; how quickly have they faded away and gone into thin air!

Such are a few thoughts on this wonderful indwelling power of the HOLY SPIRIT. May He work mightily in our hearts that we may bring forth fruit and abound !

## CHAPTER IV

### QUICKENING THE LIFE

“Quicken me, O LORD, for Thy Name’s sake : and for Thy  
righteousness’ sake bring my soul out of trouble.”

Ps. cxliii. 11 (P.B.).

WE have mounted the ladder up which the HOLY SPIRIT works. We have considered the indwelling power of His abiding presence : and this chapter will follow the others naturally in teaching us one of the main results of this indwelling. Why does He make our bodies His Temple? The answer is in our text : to quicken us, to give us life. He does this by bringing CHRIST to us, Who is “the Resurrection and the Life.” He always places Himself in the background and brings CHRIST forward so as to bring out the truth of CHRIST’S own words, “I come to you.” Let this be our main proposition in this chapter, that the HOLY SPIRIT dwells in our hearts to quicken our life. We could not say a word about the HOLY SPIRIT without touching on life. He is the Life-giver (Nicene Creed), the quickening SPIRIT of Whom S. Paul speaks in 1 Cor. xv. 45. And further, not only is the HOLY

SPIRIT so closely connected with Life as its source, but the same is true about JESUS CHRIST. Let us first of all expand a little what we have said about the HOLY SPIRIT. He is GOD, and therefore contains life in Himself. He needs not that any one should give Him life. The Bible is full of this thought.

*Natural* life is His gift. He was present before the birth of Nature and Natural powers on the earth, "brooding over the face of the waters." He was there to give them form and shape to take the place of the waste and void. The Psalmist tells us, "By the word of the LORD were the heavens made and all the host of them by the *breath* of His mouth."

*Intellectual* life is also His gift. Your powers of soul and mind are all His, coming from Him, and given to you by Him. He instilled into the mind of Bezaleel, the son of Uri, the SPIRIT OF GOD in wisdom and in understanding and in knowledge, and in all manner of workmanship to devise cunning works, to work in gold and in silver, etc. . . . and with him Aholiab" (Exod. xxxi. 3). So all our powers for work and beautiful art are the gift of GOD, and should be consecrated to His glory.

And, above all, our *Spiritual* life is pre-eminently His gift. We see it in the case of Joshua, who was to succeed Moses. We see it in the case of the SAVIOUR Himself, Who was "conceived by the HOLY GHOST."

Again, in the History of the Infant Church, the HOLY SPIRIT gives His special gift and His very self for the work of the Church, as a Spiritual Agency full of the grace and power of GOD. *He* sends Philip to the Desert, *He* sends Peter to Cæsarea to preach the Gospel to Cornelius, *He* demands the separation of Paul and Barnabas for the work of missionaries, through *Him* are we all baptized into one body (1 Cor. xii. 13), through *Him* and the spiritual life which He gives the "dead bones" are revived into fresh vigour and life. But, above all, He quickens us by bringing CHRIST to us. We might, as Bishop Westcott has pointed out (*Gospel of S. John*, p. xlvii; cf. also *Epistles of S. John*, p. 214), make a very useful study of three sets of pairs in Holy Scripture. They have a real bearing on our subject which we are now discussing.

Two of these are especially treated by S. John and the other by S. Paul. We might almost call them their favourite topics.

- (a) The connection between CHRIST and Life.
- (b) The connection between CHRIST and Light.
- (c) The connection between CHRIST and Life and Light.

We shall, if we follow up this line of thought, be astonished to see how close the connection is : and it will teach us that the HOLY SPIRIT brings Life and



Light because He brings CHRIST to us, Who is our Life, and Who has Life in Himself, "for as the FATHER hath Life in Himself, even so gave He to the SON also to have Life in Himself" (S. Jo. v. 26), because He is the SON OF GOD. Let us briefly touch on these three thoughts, remembering that the HOLY SPIRIT was a constant guide and companion of the earthly life of the SON OF GOD. The promise was made that He should overshadow His blessed Mother: He was present when He was baptized: He anointed Him with power to preach the Gospel to the poor, so that He was full of the HOLY GHOST.

(a) *Christ and Life.* We have said that this is especially a thought in S. John's Gospel. There, even in the Prologue (i. 1-14), it is almost the central thought. "In Him was life, and the life was the light of men." That is to say, that on Him we depend for our life, which is to be as a light shining in darkness. What we want to notice is that in the New Testament two words are used for life,  $\xi\omega\eta$  and  $\beta\acute{\iota}\os$ , one meaning the life by which we live, and the second the actual life which we live. When speaking of JESUS CHRIST the higher term ( $\xi\omega\eta$ ) is always used. This accounts for other terms which are used of our blessed LORD, such as the "Bread of Life" or the "Prince of Life." Noticing this we perceive the

truth of the contrast between life and death. JESUS came to vanquish death and all its powers: and He did it by His innate power as the Resurrection and the Life. S. Paul's words come to our mind when he tells the Romans that "the wages of sin is death, but the gift of GOD is eternal life ( $\xi\omega\eta$ ), through JESUS CHRIST our LORD" (Rom. vi. 23).

(b) *Christ and Light.* Here, again, a careful study of S. John's Gospel or some of S. Paul's Epistles will teach us many a lesson about the Light which CHRIST brings and which CHRIST *is*. And as in the case of Life, so it is with Light. CHRIST is Light in Himself: men borrow their light from Him. We read, e.g., in S. John v. 35, how S. John the Baptist was "the lamp that burneth and shineth"; whereas in S. John viii. 12 JESUS says of Himself, "I am the Light of the world." But He is only the Light to those who receive Him as the Light. In every form of grace under which JESUS reveals Himself He must be met with a corresponding faith and an obedience resulting from that faith. We must have Light in us to be able to discern the Light of the World.

The blind man cannot distinguish between light and darkness because the power to do so is no longer in his eyes. So it is with our apprehension of CHRIST. He is there, the Light shining ever

brightly and clearly: but to us He is the Light when we put forth the power that is in us—the power of faith to discern and apprehend Him.

We are reminded of Keble's hymn—

“The Moon above, the Church below,  
A wondrous race they run,  
But all their radiance, all their glow,  
Each borrows of its Sun.”

(c) *Life and Light*. Here S. Paul helps our thoughts in Ephesians v. 8, 13, to which we must refer the reader.

We all know how light is essential for growth, expansion, and development. To keep your plants back you place them in the dark; to make them grow you bring them forward to the light. So is it with JESUS CHRIST. “In Him was life, and the life was the light of men” (S. John i. 4). “In His light shall we see light” (Ps. xxxvi. 9). When we come into His presence light will be thrown on the dark passages of our lives; we shall then see clearly, and know even as we are known. That is possible in this world through the indwelling power of the HOLY SPIRIT, Who comes to quicken our souls. It will be fully realized in that day when we shall awake up after His likeness and be satisfied with it (Ps. xvii. 16). Pray, then, to realize more and more of this truth, that CHRIST

is the Light and Life of the world, and pray for the Faith that is essential for the realization of this truth.

We are now in a position to consider the two ways in which the HOLY SPIRIT quickens this life which is in us through His indwelling power.

(1) Immediate. (2) Daily throughout our life.

(1) This quickening power is first bestowed in Holy Baptism. Our Church, following her Master, teaches us the great necessity of this Sacrament as well as the great benefit of it. Baptism is an act of renewal and quickening. Romans vi. 3 shows us the various stages in this renewal. Three things, according to S. Paul, happened when we were baptized: (*a*) We died to sin; (*b*) we were buried with Christ; (*c*) we were raised to newness of life. We went through a great change. As the early Christians used to say, "His bath of regeneration was his grave and his mother." We are then and there born again, i.e. born from above (see S. John iii. 5, R.V., margin). It is something new and unwonted—something, as we should say, fresh. When S. Paul speaks of "walking in *newness* of life," he is speaking of the time in our existence which succeeds the change wrought by Baptism; and consequently he uses a particular word for "newness." And as we look for other

passages in which this word (or its cognate adjective) occurs in the New Testament, we find that our LORD uses it to express the new, i.e. fresh wine skins, into which the newly-made wine must be placed for preservation (S. Mark ii. 22 ; cf. S. Matt. ix. 17 and S. Luke v. 38 ; the word is used in all these parallel passages).

This tells us that the real gift of Holy Baptism is life through death, and, as Bishop Gore says (*Romans*, Vol. I, p. 212), "The *novelty* in Christianity was the emphasis which it laid rather on the living than the dying ; it was its teaching as to the infusion into human life of a new and positive spiritual force which was to overcome evil with good, and swallow up death in victory. The dying is always made to appear to be in order to a living. The end is always the life." This is also true in the natural world. There you have life through death (S. John xii. 24) : and the same holds good in the spiritual world. This is the great *momentary* or *immediate* work of the HOLY SPIRIT in quickening the life. Then and there He introduces us to the Life and Light of the world : then and there we are placed in a new environment when we are made inheritors of the Kingdom of Heaven : then and there we find ourselves in a new family

as the children of GOD by adoption and grace. We are now enjoying life instead of death, light instead of darkness; for being the children of GOD we have our share in the blessings which GOD brings us in the Person of JESUS CHRIST. Yes, how true it all is! There in the Bible we can see it: there in the Book of Common Prayer, and especially in the Service for the Baptism of those of Riper Years, it is clearly told us that we are made the children of GOD and of the light by faith in JESUS CHRIST, and therefore must walk as becometh the children of light. We must above all realize our sonship; we must make good and realize our sonship, and claim the inheritance which is ours through Holy Baptism. This surely is where we often fail. Like the prodigal we forfeit our inheritance. We forget that we have been made partakers of the Divine Nature, and that we have the spirit of adoption, "whereby we cry, Abba, Father" (Rom. viii. 15).

This is the great glory of Christianity. We are GOD's children, members of His family: He is our Father, as we are taught to address Him in the Lord's Prayer. Nowhere in the Psalms, the national songs of the Jews, do we find GOD spoken of as the Father of the Jews. It was reserved for the founder of the great family of the

Church to teach us that One is our Father, even GOD in heaven.

(2) *The Daily Renewal.* We have said enough in the last paragraph, even if our own experience did not teach us, to show us that we need another renewal, another quickening besides that of Holy Baptism and its cleansing tide. The story of the Prodigal teaches us this. He was the son of the house; he enjoyed a position in his father's family; he had all he wanted to make life happy; and yet he went off into the wilderness. What a picture, true to life, of many a one to-day! We were once children of the family: we had enough and to spare in our Father's house: we enjoyed to the full the abundance of grace stored up in the Church: and yet we wandered away into the wilderness. We wanted to run our own race: we failed to realize our sonship: we forfeited our inheritance and lost our all till we began to feel the need of quickening.

There is a touching picture, which speaks to us of this, in the Bible. It is one of the pathetic scenes in the Passion—the washing of the disciples' feet. There is this daily renewal. "He that is bathed needeth not save to wash his feet, but is clean every whit" (S. John xiii. 10). So with ourselves: we were bathed, we passed through



"the laver of regeneration," but there are the stains of the daily march, the marks of the hourly conflict with the powers of evil, they make us want the daily renewal so that we may slay our enemies through GOD'S goodness and destroy all them that vex our souls (Ps. cxliii. 12). For this work, as for the immediate quickening, we need the indwelling life of the HOLY SPIRIT; we need the special preventing grace to put the good desires into our hearts, and also the continual help to bring the same to good effect (Easter Collect). And this is, of course, a real quickening: it is the infusion of fresh and renewed strength and power to meet our foes. For in our life, our profession as Christians, our naming the name of CHRIST is an open challenge to the powers of evil. And all the "helps" given us in the Church (1 Cor. xii. 28) are not only real means of help in living the Christian life, but they are also spurs to the Evil One, goading him on to fresh efforts and plans of a deeper and more wary character. How S. Paul brings this out in Romans vi. and vii.! Read those two chapters with Bishop Gore's Commentary and you will see what I mean. Look at the Gospel for the third Sunday in Lent: and there again you see how "the stronger than the strong" is a challenge to the powers of the

devil, and how easily he obtains possession of the heart that is "empty, swept, and garnished" (S. Luke xi. 25). We do not always face facts as they stand. We do not enter fully into the thought of the personality or the power of the Evil One. We ignore "his kingdom" of which our LORD so often speaks : and we ignore or neglect the old nature which is to be crucified, the deeds of evil which are to be mortified : and consequently we fail to make full use of the daily renewal offered us by GOD the HOLY SPIRIT. Let us then make full use of this power. Let us place JESUS CHRIST in possession of our hearts. Let us use His quickening power in our lives : for when He is there the old nature cannot assert itself so freely ; it cannot act according to its own will ; but it has to break down a barrier before it gains the mastery.

Call then to your aid this abiding presence of JESUS CHRIST as your great safeguard in danger,—as your constant helper in this work of quickening your spiritual life. "CHRIST in you the hope of glory" shall be your pride and your safeguard.

This of course is a long and painful process. It is bound to be so. Satan never gives way without a struggle, and if he cannot win you one way he will try another. This is always brought out in the Bible. We are "*to follow on to know the*

LORD" (Hos. vi. 3). "This is life eternal, that they may know (lit. get to know) Thee and JESUS CHRIST" (S. Jo. xvii. 3). "That I may know Him [i.e. CHRIST], and the power of His resurrection, and the fellowship of His sufferings" (Phil. iii. 10). *Per crucem ad lucem* is the same thought: and we may close this paragraph with the familiar proverb "No cross, no crown," to teach the same lesson and inculcate the same moral.

II. *Our part in this Quickening.* We must here as elsewhere do our part. We have seen how GOD will not force us, but lead us and guide us. The verse before our text teaches us this, and therefore the very first thing we must do is—

(a) *Have a real desire for this Light and Life.* It is a matter of will and choice. As Moses of old said to the Israelites, "Choose life that ye may live," so we must work with GOD the HOLY SPIRIT and bend our wills to desire the life and light that is offered to us. We must come out of the darkness of the old life and bask in the sunshine of the new,—the life lived in the presence of GOD under His guidance and direction. We must put the old life behind our backs, and have done with it; and resolve to live the new.

(b) *Resolve to live the higher life.* So it was with the prodigal. He turned his back on the old life; he

gave up his old haunts; he left the path of sin and evil and resolutely determined to live the higher life. Have you, my reader, taken the first step? Has the desire arisen in your heart for something better, so strongly that it cannot be quenched? Indulge that desire, give it play. Don't quench it, but fan it, so that it may flame into a great resolve. The prodigal when his heart was touched, when he desired better and higher things, said, "I will arise." The desire thus becomes a resolution; and what was formerly a matter for the will becomes a matter for purpose and resolve.

How important this is. How easy to write about, you will say, but how difficult to accomplish. Yes, we must expect that. The higher life for a Christian is a life of crucifixion. The prodigal did not expect much; he did not ask for a restoration of all his former rights and privileges; he only wanted a place in the home, therefore he added, "Make me as one of thy hired servants."

We, as baptized Christians, are told that we are "to follow the example of our SAVIOUR CHRIST, that as He died and rose again for us, so should we, who are baptized, die from sin and rise again unto righteousness, continually mortify-

ing all our evil and corrupt affections and daily proceeding in all virtue and godliness of living." He Who was made perfect through sufferings and learnt obedience by the things which He suffered, promises us no bed of roses in the higher life, but a continual struggle, a prolonged conflict, in which we have to battle against "sin, the world, and the devil."

(c) *We must carry out our duties as Christians.* Here you may say that we are touching the fundamentals, the elements of the Christian life. And I gladly grant it, for I think we want to get more often to fundamentals. We want reminding of our standing orders, of the very essence of our vocation and calling; and this quickening of the spiritual life cannot be complete without some thought of our threefold responsibility and duty.

There it stands in the forefront of the Church Catechism, balancing the threefold privilege and benefit which are ours through Holy Baptism. As members of CHRIST we are bound to follow the Captain of our salvation and fight against evil. We cannot be traitors to the cause: but the trumpet call must summon us day by day to the weary war we wage with sin. As *the* children of GOD we are bound to show Him at least the same dutiful trust and affection we show to our

earthly parents, by believing in Him and His essential characteristics of goodness and truth. As inheritors of the Kingdom of Heaven, as subjects of that kingdom which was to be *in* the world and not of the world, we are in duty bound to obey the laws of that kingdom as originally laid down on Mount Sinai in the letter of the law, and fulfilled in the spirit in the Sermon on the Mount. We cannot follow out these thoughts in detail. Others have done it for us better and more clearly than we could ever hope to do.<sup>1</sup> What we say is that this quickening of our spiritual life cannot be real and sincere unless it is always awakening in our hearts a firmer resolve to do our duty as Christians, and carry out the promises we made to our Master, at the font.

(*d*) *We must use the means of grace.* GOD is always ready to help us. This indwelling power of the HOLY SPIRIT is a proof of this; and He gives us means to help us in taking advantage of this quickening power. To revert once more to the scene described in S. John xiii., we see S. Peter refusing to use the means of grace which is offered to him. He says, "Thou shalt never wash my feet." How like many of us to-day! We may have realized

<sup>1</sup> Canon Newbolt, *The Church Catechism*, or Canon A. W. Robinson, *The Church Catechism Explained*.

the need of help from above, but we *will* not use the means given to us. We are like Naaman outside the prophet's door. We despise the paltry means of the waters of Jordan. We want to dictate our own terms to GOD. We do not discern the LORD'S Body (1 Cor. xi. 29). So it is with many of the means of grace. The outward sign seems so trivial and paltry that our want of faith rebels against their use. But our next chapter will teach us more on this point; sufficient now for us to remember that these very means of grace are the especial work of the HOLY SPIRIT. *He* gives them all their efficacy; He makes them what they are; and we must put forth faith to apply them to ourselves. We are reminded of the servant's words to Naaman, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash and be clean?" (2 Kings v. 13). The prodigal would never have come home again, would never have regained what he had lost, had he not used those very means which make up a real and sincere repentance—contrition, confession, and promise of amendment. There were many women, no doubt, in the crowd who needed healing from their diseases and their sin; but only one, so we are told, gained the healing, because her



faith made her whole. She stretched out the hand of faith, and lo, the power was there even in the hem of His garment ; and she was made perfectly whole.

So with ourselves. This marvellous quickening power is there, ready at hand : but it must be grasped, it must be used : and the hand that grasps and uses it is the hand of faith. Let us, then, take GOD at His word. Let us put forth this hand and apply these means of grace to ourselves and realize that CHRIST is our life and that we may dwell in Him and He in us. So shall we lose ourselves in Him. He will permeate our very beings so that we can say, " I live, yet not I, but CHRIST liveth in me." And the result of this life will be that our light will " so shine before men that they may glorify our FATHER which is in heaven" (S. Matt. v. 16). All thought of self will be gone ; and we shall be merged in the higher, nobler, and purer life that we can live in perfect union with Him Who is the Life and Light of the world.

" Speak to Him, Thou, for He hears, and Spirit with spirit can meet.

Closer is He than breathing, and nearer than hands and feet."

TENNYSON.

Above all, pray for the quickening power to breathe life into the dead bones of our lives that we may be living stones in the Temple of GOD.

## CHAPTER V

### STRENGTHENING THE LIFE

“Ye shall receive power when the HOLY GHOST is come upon you.”—ACTS i. 8.

“Stir up the gift of GOD which is in thee. . . . For GOD gave us a spirit . . . of power.”—2 TIM. i. 6, 7.

WE have seen one great reason *why* the HOLY SPIRIT dwells in our hearts. He comes and makes His abode there to quicken us with the life of the SON OF GOD. This chapter shall touch on the second object of this indwelling. He is there also to strengthen our life. We can see at once, if we have read the last chapter carefully, that we are now to follow a totally different line of thought. The daily renewal was to a large extent a repairing of the breaches, making good what was lacking, and renewing what was decaying, but the strengthening of the HOLY SPIRIT is to add something to our spiritual forces and activities. He will also *strengthen* our endeavour after that which is good. GOD never leaves us alone. He does not put us on the right road and then leave us. He is always with us, helping and supporting

us. He tells us, as He told Joshua, "I will never leave thee nor forsake thee." He had, as you can read in the Bible, been with Joshua from the start of his public life. He had given him of His SPIRIT by the laying on of Moses' hands, and now, as he takes up the reins of office, as he goes forward to his definite work, He gives him this promise, and we know how well the promise was kept. This thought is a real encouragement to us, and we do want encouragement. We are so apt to think that life is a very negative thing. We are so apt, from what we read or hear, to suppose that we must always be looking back at the past, that we have very little time or opportunity to think of the present and the future. The Children of Israel, as they left Egypt, with the hosts of Pharaoh behind and the Red Sea in front, are told by GOD to go forward. And they went, trusting His word, and we know the result. So with ourselves, let us go forward and use the means of strengthening grace given to us through the indwelling of the HOLY SPIRIT. Two thoughts shall come before us in considering this part of our subject, and the first is—

I. Is the HOLY SPIRIT able to do this? i.e. to strengthen our lives? Is He able to give us the power of which our texts speak?

(a) *He was promised as power.* Here in our first text we see the promise of our LORD JESUS CHRIST before He ascended into heaven: and with this verse we connect another given us by the same writer in S. Luke xxiv. 49. "Tarry ye in the city until ye be clothed with power from on high." So we can see that our LORD intended the coming of His Spirit to be a coming in power and strength.

(b) *He is shown as power.* (1) By outward signs. Remember outward signs are also pledges of, and are correlated with the grace which they bring. So it is with the outward signs of the HOLY SPIRIT. In Acts ii. we read, "Suddenly there came from heaven a sound as of the rushing of a mighty wind. . . . And there appeared unto them tongues parting asunder like as of fire" (vv. 2, 3). What power is there greater than that of wind or fire? We read in English history that the power of the Fire of London in 1666 was so great that streets of houses had to be pulled down before its force was spent. A winter's day will show us the power of the wind, "which bloweth where it listeth": and it reminds us of the One Who "is born of the SPIRIT" (S. John iii. 8). S. Paul, in speaking of this power, says, "Quench not the SPIRIT" (1 Thess. v. 19).

(2) In the results of His work. See the Apostles at Pentecost, see S. Paul, "When I am weak, then am I strong." Contrast S. Peter on the first Whitsunday with S. Peter on Maundy Thursday and you have evidence of the power of the HOLY SPIRIT.

(c) *He is GOD*, and "Power belongeth unto GOD" (Ps. lxii. 11). We confess our belief that GOD is Almighty because He has power over all, and upholdeth all things by the word of His power (Heb. i. 3). In the LORD'S Prayer we say, "For Thine is the . . . power." And one of the sevenfold gifts of the HOLY SPIRIT is Godliness, i.e. power to become like GOD. And the HOLY SPIRIT is eternal, He is boundless, without beginning and without end. For like the SON OF GOD He liveth "by the power of an endless life" (Heb. vii. 16). And, as the Spirit of CHRIST (Acts xvi. 7 R.V.), He shows the same power that JESUS CHRIST did. Think of the power of our LORD'S words! for "He spake with authority and not as the scribes" (Matt. vii. 29). Think of the power of His works! so great that one name for His miracles is "The Powers" (*δυνάμεις*), or again the power of His thoughts! He "needed not that any one should bear witness concerning man, for He Himself knew what was in man" (S. John ii. 25). But above all, as we have already seen (ch. ii.),

there is the wonderful effect of His life, not only on those who witnessed it on earth but even to us of the present day. It teaches us the great value of consistency. The man who, as Horace says, is *tenax propositi* (firm of purpose) is bound to wield a tremendous power. So we may be full of this power if we allow the HOLY SPIRIT to work in our hearts: for He as GOD has power, as we witness in the Sacraments, and in other departments of His work and life. So the Bible teaches; and so the Church interprets the teaching of the Bible in her services in which she invokes the HOLY SPIRIT to give power (e.g. Ordination of Priests).

(d) *Power is one of His gifts.* The central gift of the HOLY SPIRIT is "ghostly strength," or, as Isaiah says, "might" (Isa. xi. 2). There is the well-known story in the Bible of the speech of Sennacherib's emissaries to the people of Judah, in which they taunt the Israelites with leaning upon Egypt, of which they speak as a "bruised reed whereon if a man lean, it will go into his hand and pierce it" (2 Kings xviii. 21): or the parable of the strong man armed keeping his goods in peace until the stronger than he comes and takes possession (S. Luke xi. 21, 22): and we think how "the LORD is our strength and our song and is become our salvation" (Ps. cxviii. 14), and we

rejoice in that strength. Once again the impetuous Peter teaches us the power and strength of his LORD as he essays to walk on the water and is forced to exclaim, "Lord, save me, I perish." And, over and over again this ghostly or spiritual strength shines out in the earthly life of the SON OF GOD. What a strength of purpose and will it showed in carrying out His self-appointed task! "My meat is to do the will of Him that sent Me" (S. John iv. 34). "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" (S. Luke xii. 50). Note also His strength in His self-restraint. He knew His power. He could say that at His word twelve legions of angels would come to His aid: and yet how beautifully he fulfilled the prophecy of Isaiah when "as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb, yea, He opened not His mouth" (Isa. liii. 7). All through His Passion we stand in amazement as we see His self-restraint. Note again His patience, His endurance of wrong: for us men and for our salvation He drank that cup of agony to the dregs, and so showed His wonderful power and strength.

And as He suffered and endured so must we through the power of the HOLY SPIRIT. This strength is given us for two great purposes: (1) for



ourselves ; (2) to help others. Religion was never intended to be selfish. "When thou art converted, strengthen thy brethren" (S. Luke xxii. 32).

(1) We are expected to grow in grace. Grace is the power of GOD—one of those supernatural powers which are the free gift of GOD, and it is by grace that GOD helps us to grow and develop. For as in the natural so in the spiritual life—Life is development through dependence on others. The plant will grow when placed in congenial soil, and tended and watered by the hand of one who understands its needs. Is it not so with us? Our spiritual life grows and expands through dependence on the Church and what the Church gives us : and we develop through dependence on the grace of GOD. We all owe something to those with whom we are thrown in contact. One, like Archbishop Benson, may owe all he is to his teacher : another to his mother and his mother's influence : another to his friends. Of Hallam and Tennyson it was said, "All their thoughts, dreams, and aspirations for the present and the future were shared together" (Walpole, *Personality and Power*). But if we are to help others we must have grace ourselves. You cannot draw water from an empty well however deep it may be. And therefore we must grow in grace ourselves

before we can help and influence others. This is the secret of all missionary efforts in the Church. Andrew finds Simon and teaches him of the knowledge which he himself has already learnt. Therefore let us always have this point in view, that we are what we are in order to help others, so that some one at least may say, "I became a better man because of your life." How closely this touches the professing Churchman. What a power the life of a regular communicant may be! The one who has learnt the true blessedness of close and intimate communion with GOD must pass that knowledge on to others if he is to be a real force in the world. And this leads us to our second great use of this power. (2) It is to help others. That is to say, we are to extend our power outwards from the centre. This is GOD'S way of working. We see it in the life of JESUS CHRIST. He first influenced the little band of the Twelve Apostles and made each of them a centre from which His power should extend. For GOD takes people *one by one*, here an Andrew, there a Mary or a Martha: and He makes each one a centre from which the work is to spread outwards. And for this power to work in the right direction we shall all need the Spirit without measure, the Spirit of love and devotion to the cause of our brethren, the Spirit

of JESUS CHRIST, Who was so real in all that He did. He never counted any labour as lost so long as there was one lost sheep to seek and find, one soul to save from sin. We shall need the seasons of discipline, which we ought to welcome (e.g. the season of Lent), in which we may school ourselves to the hardships of life, remembering Him Who gave to Lent and Passiontide the meaning they possess for His followers. And we shall also need the discipline of self-examination from which we shrink every time we try it: for we must know our sins now, or one day later on they will know us and condemn us before the great white throne.

What discipline the Bible speaks of, e.g. the discipline of Moses, the leader of his people! But that discipline worked out for him the character that merits one of the blessings of the Sermon on the Mount. "Now the man Moses was very meek, above all the men which were upon the face of the earth" (Num. xii. 3). And our second thought is this:—

II. What must we do? We have seen what the HOLY SPIRIT does for us in this strengthening of our life. Let us for the fifth time ask, "What can I do?" Think of the occasion of our first text at the head of this chapter. The Apostles were on the eve of experiencing

another trial of their faith. Their Master was now for ever about to remove His bodily presence from them. That familiar form would no longer be with them; the familiar voice would be silent; and He tells them to wait. So let that be our first message when we are thinking of this wonderful power of the indwelling presence of the HOLY SPIRIT.

(a) *Wait for the LORD.* These Apostles had to wait ten days before they experienced the fulfilment of the promise. And then it came because they waited for the LORD. They proved the truth of Isaiah's words that "they that wait upon the LORD shall renew their strength" (xl. 31). Or as the Psalmist says, "I waited for the LORD, and He inclined unto me and heard my calling" (Ps. xl. 1). And yet what do we find? Men cannot and will not wait for GOD: they are so impatient that they can brook no delay. Like Saul, they will "force themselves" instead of tarrying the LORD'S leisure (1 Sam. xiii. 12).

Jonah must take matters into his own hands, and go to Tarshish instead of doing as GOD bade him. We want a real power within us to prevent us from being impatient. We must leave matters to GOD and then we see how much our impatience might have lost us. We often feel

so disappointed because we do not make the progress which we hoped for. And yet our spiritual life is like some great building which is gradually being put together till at last it is finished, and we can admire its full and perfect beauty. We cannot confess our faults all at once. We cannot be perfect all at once: but we must "patiently abide alway," and be ever making progress towards the goal of perfection. This is the way in which GOD works—slowly and deliberately. Even in the matter of the salvation of the world, see how deliberate His actions were. The Incarnation was the outcome of long years and centuries of preparation, till at last "the fulness of the time" came and "GOD sent forth His Son" (Gal. iv. 4). Let us always bear in mind that "in quietness and confidence shall be your strength" (Isa. xxx. 15).

(b) *Be ready to welcome hard work.* We cannot lay too much emphasis on this point. The Christian life is a hard life, and it was never intended to be otherwise. It cannot be otherwise, if it is a real following of CHRIST's example. It is in this respect that our LORD uses hard and stern expressions. He tells us that we must *agonize* to enter in at the strait gate. And we must learn this lesson well. There are the little duties

to be done, the little faults to be conquered. And this can only be done "By little and little" (Exod. xxiii. 30). We are so apt to "despise the day of small things" (Zech. iv. 10): and yet these are what make up life. Surely this is the secret of the saints! They learnt to follow CHRIST in the way in which they did, by doing not especially heroic deeds, but the ordinary deeds of everyday life, with a high purpose and a noble aim. We want to learn the Gospel of "day by day": remembering that GOD sees the whole of our lives and of the lives which intersect and are woven in ours, and therefore knows in His infinite mind, far better than we can, what is best for us. This is the best corrective for the despair which is apt to overwhelm us at times; it will undoubtedly send us on our way rejoicing. If the Roman poet could say, "Nil desperandum Teucro duce, et auspice Teucro," much more can the Christian say the same, substituting "CHRISTO" for "Teucro."

(c) *Believe in the HOLY SPIRIT.* We come back to one of the thoughts with which we started. We say it with our lips, let us show it forth in our lives. (1) *Put it into practice*, i.e. Test this belief. Do we really believe what the Church teaches us about the Sacraments? They are effectual, as we have seen, through the work of the HOLY SPIRIT :

and if ever we are inclined to water them down so that to our minds they are "but signs and badges of our profession," remember that in so doing we are belittling the work and office of the HOLY SPIRIT. You can find the Church's teaching on the point in Article xxv. "The Sacraments are effectual signs of grace and GOD'S goodwill towards us, by the which He doth not only quicken but also *strengthen and confirm* our faith in Him." They are no mere symbols, but real outward expressions and vehicles of power which we may make our own if we will. Or again, in our prayers. Do we believe that the HOLY SPIRIT "maketh intercession for us and helpeth our infirmities"? We say "Yes," but have we put it into practice? Do let us make our prayers more real, more heartwhole and devoted, just because of the HOLY SPIRIT'S work and help.

(2) *Persevere in it.* "Ye were running well" (Gal. v. 7) is a thought which must haunt many of us. Those good resolutions of days past, where are they to-day? Those countless professions of our purpose and will, where are they in their fulfilment? So easy to begin, so hard to continue! Take to yourselves the injunction of S. Paul, "Let us not be weary in well doing" (Gal. vi. 9). Nothing is too hard for the LORD (Gen. xviii. 14). Under that unpromising exterior there may be something



really noble and good which will bring forth fruit. All of us, the worst sinners with the worst faults, may come under His chastening hand and be led onward to perfection of goodness.

“ The GOD of all grace Who hath called us unto His eternal glory by CHRIST JESUS, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen ” (1 Peter v. 10, 11).

And above all (*d*), *Look up*. This shall be our last thought about this work of the HOLY SPIRIT. And how necessary and beautiful a thought it is! It speaks of Heaven; it whispers of the reward; and calls us on to claim our inheritance. And in this world we want more of this. Lent leads onward and upward to Easter. The grave of Good Friday is to be the birthplace of the new and higher life of Easter Day. And we are to seek those things that are above (Col. iii. 1). S. Paul thanked GOD and took courage as he was on his way to Rome with certain imprisonment and possible death (Acts xxviii. 15) in front of him.

And this is, above all, the work of the HOLY SPIRIT. He comes from GOD and points to GOD. He speaks of Heaven as the Heart's true home, and bids us aim at reaching it. Amid so much that is dark and black in the world, amid all the

sin and misery surrounding us, there is the bright Star of Hope beckoning us on to the world that lies beyond the reach of all sin and sorrow. As the cross on S. Paul's looks down on sin-stricken London, and by its position beckons to sinners to look up, so He Who died on the Cross has been lifted up out of the earth to draw all men unto Him (S. John xii. 32), and it is the HOLY SPIRIT'S task to help in this work. •

And remember that not only does the HOLY SPIRIT work with us here in this world in pointing and helping us upward, but it is through Him that our resurrection bodies are to be made fit for the home beyond this land of woe. "But if the SPIRIT of Him that raised up JESUS from the dead dwelleth in you, He that raised up CHRIST JESUS from the dead shall quicken also your mortal bodies through His SPIRIT that dwelleth in you" (Rom. viii. 11). For this body of yours "is sown a natural body, it is raised a spiritual body" (1 Cor. xv. 44). We are reminded of this in the words of the hymn—

"Look up, ye saints of GOD,  
Nor fear to tread below  
The path your SAVIOUR trod  
Of daily toil and woe.  
Wait but a little while  
In uncomplaining love,  
His own most gracious smile  
Shall welcome you above.

## PART II

### The Fruits of the Holy Spirit

#### CHAPTER I

##### INTRODUCTION

SO far we have been considering the work of the HOLY SPIRIT in His dealing with man, and in the following chapters, which are in reality a digest of Meditations given at a Three Hours' Service on Good Friday, we are hoping to trace some of the fruits which His work is intended to produce in our lives. For this fruit is the result and test of life, for "By their fruits ye shall know them." As we stand and kneel around the Cross on Calvary, we shall see some of the fruits of CHRIST'S life and work. The Penitent Robber is the picture of penitence which causes such joy to the citizens of Heaven (S. Luke xv. 10), and the Centurion that of wonderful Faith as he says, "Truly this was the SON OF GOD." Think, too, of the countless numbers who are rejoicing in the Passion of CHRIST. They are its fruits,

the reward to CHRIST, part of the joy that was set before Him, and for which "He endured the cross despising the shame." For the SPIRIT Whose fruits we are to consider is not only the SPIRIT of the FATHER but also of the SON, and it is He Whom GOD hath sent forth into our hearts (Gal. iv. 6). So from the Cross, which is the centre of all our teaching, all our hopes, the spring of all action comes: and in the Cross is deeply planted the root from which all fruit comes.

We are on Good Friday face to face with one meaning of the text, "I, if I be lifted up . . . will draw all men unto Me." The tree is there, the tree of the Cross. The Vine, whose branches we are, hangs on it. And as we study the Tree and its burden we are reminded of a great contrast between the Tree of the Cross and the Tree of Knowledge, the Garden of Eden and the Garden of Gethsemane, the events in the one leading on to and causing the events in the other, and in both alike the HOLY SPIRIT will help us to understand the hidden meaning. Such is the subject of our Meditation, "JESUS CHRIST and Him Crucified." And now for one moment let us turn to the object and purpose for which we are gathered here.

We are here to think and to pray: not so much

for you to listen and for me to speak. There is but one pulpit and one preacher on Good Friday, the Cross and the Crucified ; and therefore of set purpose the words spoken shall be few, the time for meditation long. Let us spend a large portion of the time on our knees ; it is a fitting posture for sinners in the presence of their SAVIOUR. Let us earnestly supplicate the Giver of all good gifts to increase the fruits of the SPIRIT in our own lives. Above all, let us pray for each other, you for me and me for you, that we may continue and persevere in the good work to which we have placed our hands. We must have noticed how often in the Bible the number seven occurs. So this afternoon we find seven words, seven gifts of the SPIRIT, seven Penitential Psalms. Let us then take seven out of the nine Fruits of the SPIRIT for our Meditation. We shall find the seven Penitential Psalms (vi., xxxii., xxxviii., li., cii., cxxx., cxliii.) most useful as giving point to our Meditations, especially if we preface them with the Psalm of the Passion (xxii.). We shall look at each of the Fruits of the SPIRIT in three ways. First, naturally we shall look at the Fruit in the life of JESUS CHRIST ; secondly, in the Church as His Body ; and thirdly, in the Individual Member of the Church, our own selves. And as we think of the task in front of

us this afternoon, let us remember there is only one way in which we can fully carry it out. It is only by the help of the HOLY SPIRIT that we can gain the grace of perseverance which will keep us steadfast unto the end, and dispose us to listen to the Mission of the Crucified as He hangs on the Cross, His death-bed.

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HYMN 114, *A. & M.*

## CHAPTER II

### THE FRUIT OF THE SPIRIT IS LOVE

IN our first hymn that we sang (114, *A. & M.*), it is helpful to remember that Faber wrote in the fourth line of each verse "JESUS our Love is crucified." JESUS has reached the climax of His human life,—the goal at which He has been aiming ever since His Incarnation. Though innocent, He is condemned: and a life of love—a life in which love was ever the motive-power—is now to be crowned by a death of love. Like Isaac, He, with His strength now enfeebled and sapped by hardship, goes along His journey carrying the wood for His sacrifice on His shoulders. What a journey! What a goal! And as we think over the help and comfort brought to Him by Simon and the daughters of Jerusalem, we must remember how all had been prophesied in the Psalms and Prophets; and how at this time the truth of the prophecies was to be proved. "Hell hath opened her mouth" (Isa. v. 14) upon Him. Yes, JESUS our Love is



crucified. And as we see Him die, let us learn what the HOLY SPIRIT has to teach us.

(A) The fruit of JESUS CHRIST'S life is seen on the Cross. His words on the Cross are but a summing up of all His earthly life, in which "He went about doing good." How He healed the sick, bound up the broken-hearted, raised the dead during His short sojourn in Palestine—all find their counterpart in the words which He spoke as He hung on the Cross. •

"Teach me to live that I may dread  
The grave as little as my bed."

So it was with the Master. The life of love leads to the death of love, and on His death-bed, He utters words that breathe of the love that was in His heart for men. "He loved me, and gave Himself for me." And as perfect love is only seen in self-sacrifice, so He utters His first word, "FATHER, forgive them; for they know not what they do." How wonderful amid all His sufferings is His thought for others! Here in this word we can trace His thought and tender care, not only for the rough soldiers who, after all, were only obeying orders, but also for all that long line of men, women, and children who do wrong and yet "know not what they do." He thought

of you and me : and His tender heart went out in love all down the ages, in yearning for our forgiveness. How often do we crucify afresh the LORD of glory and put Him to an open shame ! How often, even if we know it not, are our thoughts, words, and deeds disloyal to His love and tender care ! But amid it all there is still the love. Still emblazoned on the Cross we see in golden letters "GOD is love" : and in the word "FATHER" He, the SON of the FATHER, takes our thoughts back to the love that existed in heaven long before the world began. This is the thought that S. Paul dwells on in the Epistle to the Ephesians when he says, "For this cause I bow my knees unto the FATHER of our LORD JESUS CHRIST, of Whom every family in heaven and earth is named" (Eph. iii. 15). The FATHER and the SON, self-existing before the world, with their mutual love set us an example which we are to copy. But further than that, the SON Himself begs the FATHER to exhibit the divine prerogative of love and to forgive. We do well to look into our own hearts as we meditate on this first word of love, and remember that CHRIST can say, just because of His great love, "for they know not what they do." Love thinks the best, and not the worst. From S. Paul's great panegyric of love (1 Cor. xiii.)

we know that "love is kind." And so JESUS, as the essence of love, deep down in His heart of love, thinks the best and not the worst of man. If there is a loophole of escape He will find it. If there is any possibility of minimizing man's failings, He will do so because of His love. But let us remember also that in these days we *do* know. We cannot always belong to the class who "know not." We are indeed condemned by long centuries of Christianity which had not begun when these words were first spoken. We are indeed liable to the many stripes, and cannot lay claim to be beaten with the few stripes because we know not. Let us then never wilfully fall into sin. Let us rather lay ourselves down in perfect trust in the love of GOD as shown to the full on Calvary: for "greater love hath no man than this, that a man should lay down his life for his friends" (S. John xv. 13).

(B) But, secondly, the Church as CHRIST'S Body must also show this love for the brethren. And, thank GOD, things are better now in this respect than they were. Greater knowledge has naturally led to greater love, and greater love gives rise to greater toleration.

The Master by His first word on the Cross leaves behind Him a legacy for His followers.

We like Him must think the best and not the worst of others. In our thoughts, words, and deeds we must practise this love and mutual self-sacrifice, we must curb our thoughts and bridle our tongues, and so spread far and wide the spirit of love. So in our Church life let us show forth true love to those who are our fellow-worshippers,—clergy and laity alike staying the word of criticism and trying to help instead of hindering each other. Again, this love can be shown in the Church by obedience to authority. How much mischief has been wrought in the Church by forgetting that obedience is the natural outcome and result of love. We remember how in Hooker's days private judgment (*arbitrium cujusvis*) was the curse of the corporate life of the Church; and we learn that the more we love the Church as a body, the less prominent will be the idea of self and that by love we shall serve one another. Again this great and first fruit of the SPIRIT speaks of our duty to those outside the fold. We are not only to follow the Master in His prayer that they all may be one, but we must also obey His command and go out into all the world. What love a missionary must show in his work among the heathen as he remembers it is more likely that his life than his words will win their souls to JESUS CHRIST. Let

us then in our meditation on this word of love think of those outside the fold; that in GOD'S own good time there may be one flock and one Shepherd (S. John x. 16).

(C) Again, in our individual life the same thought is brought home to us. It is taught us by the parable of "the unmerciful servant," that we must practise mutual love in the Home, the Church, and the State. This is the life of religious service, the life of the baptized Christian, "which is to follow the example of our SAVIOUR CHRIST and to be made like unto Him" (Bapt. of Infants, P.B.). This should be the spirit of our prayers, as in our unselfishness we think of others before ourselves,—as we, like Naomi, retire into the background, to bring forward the Ruth of our acquaintance. "Even CHRIST pleased not Himself"; and in this as in other ways "He left us an example that we should follow in His steps." Let us then pray earnestly at the foot of the Cross for this wonderful gift of love. Look at the first Penitential Psalm, especially verses 9 and 10 (Ps. vi.), and think of love as shown in the Cross. GOD is love: GOD gave Himself for me. GOD'S tender love is seen most of all on Good Friday. Picture the Passion: catch the echo of the first word; make the word your own in reality and

truth : and remember, as you pray and meditate, that each individual is the object of CHRIST'S tender love and care.

HYMN 210, *A. & M.*

## CHAPTER III

### THE FRUIT OF THE SPIRIT IS JOY

**I**S it not a wonderful thought that the Holy Scriptures in speaking of the Passion of JESUS CHRIST say that "for the joy that was set before Him He endured the Cross, despising the shame" (Heb. xii. 2)? It seems to have been the theme of every conversation during Holy Week,—the wonderful joy that no man can take away—this joy He prayed for. After He had been put to death, He had joy in Paradise (1 Peter iii. 18). And the second word on the Cross points to this great joy, *the joy of success*. You can read of the scene as given by S. Luke (xxiii. 39-43). Perhaps the robbers had been confederate with Barabbas. No doubt they are placed here, close to "the King of the Jews," in spite, and to aggravate His condition. As we consider the joy of the penitent robber, let us remember that he is only *one*, and we must not regard this second word as a warrant for putting off our repentance till our death-bed :



for it was a case of half and half, one repented, the other did not.

(A) JESUS CHRIST was man as well as GOD : and as man He would enjoy *success*. So little came in His way. The penitent robber is the one bright star shining in the dark night of the Passion. It is but an acted parable of the lost sheep. The Good Shepherd has gone forth from the city into the wilderness, and He has found him, and rejoices in rescuing him when almost gone under ; and the joy soars upward to heaven over the one sinner that repented. One soul, at any rate, recognized Him as He reigned on the Tree and called Him "LORD."

And here was the *Joy of answered Prayer*. The prayer of the first word finds its echo in the second as the Master seals with His gracious message the pardon of the sinner who repents. How often we are apt to blame GOD when our prayers seem unanswered. We with our limited vision, our tiny horizon, think that what we ask cannot be obtained ; and we blame GOD, Who has the whole of our life and surroundings mapped out in front of Him. We forget that He knows best and that we must leave the issue with Him. Or there is the *joy of success after toil*. No one had worked harder than JESUS CHRIST.

No home welcomed Him after a hard day's work. Week in, week out He still went on doing His FATHER'S will, seeing, as we should say, very little result : here perhaps one soul, and there another : but " what are they among so many ? " And as the robber turns his dying eye towards his SAVIOUR there is joy in the heart of JESUS because one spark of hope glimmers out in the thickening gloom ; and His death-bed is brightened by the prayer of one heart-broken soul. Think how many He had lost, and they His very closest and dearest. One had betrayed Him ; one had denied Him ; all had forsaken Him and left Him alone ; and here, where one would least expect it, comes the word of the robber, proving that under the rough exterior is shrouded a broken and a contrite heart, and that his heart is beating in unison with the heart of the Master. And the shepherd now at last experiences the joy of labour rewarded, because He has found the sheep that was lost. The robber has been led by the prayer of the first word, and by the grace of GOD, and has followed the leading of his will by a heart-whole surrender of himself.

(B) But in this joy others must share. We see this quite clearly in the parable from which we have already quoted. The Mother Church cannot

be left out, and we must remember the three parts of the Church. They all must share in this joy. A day like Good Friday takes our thoughts beyond the grave. Ever since that day Paradise has been illuminated by a wonderful light, the light of CHRIST'S own presence as He went and preached to the spirits in prison. We as Churchpeople must be unselfish and never grudge the peace of a single soul. There is plenty of room for all. All who come to JESUS in a spirit of true penitence must be led to feel that a real welcome awaits them from their fellows, so that they may rejoice together. This is one of the privileges which spring from our membership of the Body of CHRIST. If one member suffer, all the members suffer with it: or one member is honoured, all the members rejoice with it (1 Cor. xii. 26). It is a comforting thought that the Church in Heaven and in Paradise take such an interest in the struggles and conflicts of the Church militant here in earth; and that a great cloud of witnesses is ever helping us by their presence and encouragement. This is the central thought of the great act of Church worship, the Holy Communion. There we are all united together by *one* bond, by *one* act of service as we plead the death of Him Who has won redemption for us *all*.

So JESUS CHRIST has given His Church power and authority in His name to lead back into the fold those who have wandered from it. He seals their pardon by the word of absolution as He restores to them their baptismal robe of righteousness, or makes them "new creatures" in CHRIST JESUS as they put on CHRIST and are washed in the laver of regeneration (Gal. iii. 27 ; Titus iii. 5).

(C) But individually, this question comes home to each one of us. Am *I* going to cause this joy to the Master and the Church? We are all robbers, we know that: but are we all penitent robbers? If we are resolved to cause joy to JESUS as this robber did, we must realize and win the joy for ourselves,—this wonderful joy of pardon and companionship with JESUS CHRIST. "To-day shalt thou be *with Me*." Some of us, perhaps, know of people who are *lonely*. Good Friday has a message to us to help them, to point them to the "Friend Who sticketh closer than a brother." That is the real comfort of the second word,—the comfort of companionship, of feeling "safe in the arms of JESUS, safe on His gentle breast."

But the robber had to pay the penalty. He had to die, and that a cruel, hard death. His pardon did not assuage his *physical* pain—he had to suffer

to the full. GOD will forgive to the uttermost if we are truly penitent ; but we must work out our own salvation, and we must do it gladly, without grumbling at having to pay the penalty, " We, indeed, justly, but this man hath done nothing amiss " (S. Luke xxiii. 41). And, as the robber looked forward to the coming kingdom and asked for a remembrance, so let Good Friday help us to make the risen joy of Easter our own. Let ours be the new life of which Easter speaks, to which we may rise through repentance from dead works. For in this, as in every other case, JESUS gives more than we ask for. We may, like the robber, ask for a remembrance ; we may, like him, gain a place. And this may and will be ours if we have a faith as strong as the robber to see our King on the Cross. So we should try before our communions always to make a good self-examination and understand our real position in the sight of GOD ; and pray that He will " give us true repentance and forgive us all our sins, negligences, and ignorances " (Litany).

## CHAPTER IV

### THE FRUIT OF THE SPIRIT IS PEACE

**S**TILL the Master thinks of others ; but He is coming to the inner circle of home life. He still puts love into practice by thinking of others before Himself. His thoughts have travelled from the Roman soldiers and those who neglect to serve Him, from the penitent robber hanging by His side, and now rejoicing in the calm that comes from the forgiveness of sins, to the little group of watchers at the foot of the Cross. There they stand faithful to the end, three women and one man,—numbers which perhaps are prophetic of the proportion of His followers even in these days of ours. And further, we here see in this little group those nearest and dearest to Himself,—His mother and S. John. Dear S. John, to whom we owe so much here!<sup>1</sup> He and the mother shall give us a message as they keep their vigil round the Cross. And in this word we see the Master settling what we may call His earthly affairs before He leaves this world. He makes

<sup>1</sup> The Church at Sidcup is dedicated to S. John.

His will. He has not much to leave now that His clothes are gone, for He has no home; but, thank GOD, He has a mother. He has taught us how to value our mother and our mother's love. Nothing can quite make up for the loss of a mother: and JESUS was always a dutiful, loving SON. As far as we can gather, S. John was the wealthiest of all the Apostles, and consequently was able to take the charge now laid upon him. We notice how in His love for His mother the SON is considerate for her. He will not call public attention to her presence. He will address her now by the same title of courtesy ("lady") which He had used at Cana of Galilee (S. John ii. 4); and He seems to take her mind back to that scene when His hour had not yet come. Now it *has* come: and she is called upon as the sword pierces through her soul (S. Luke ii. 35) to resign her SON and go away to the disciple's home. Yes, our LORD arranges a home and the peace of a home for His mother as He gives her up to make a home for us, as we shall see later on, at the expense of His own, and therefore naturally our third thought is the Fruit of peace.

(A) *Peace.* Peace is soon coming for JESUS CHRIST. He will very soon be enjoying the peace and rest of Paradise, "where the weary



are at rest" (Job iii. 17). What a lesson we learn from His life and death! He won peace by the death and sufferings of the Cross. "*Per crucem ad lucem*" was His motto as well as ours. It is through much tribulation that we must enter into the Kingdom of Heaven. And in His death He makes a home for us. By His death He purchases the Church to be a home for His faithful people.

"With His own blood He bought her,  
And for her life He died."

We can see this thought running through the whole of Psalm xlv. as prophetic of the Catholic Church. "With joy and gladness shall they be brought, and shall enter into the KING'S Palace" (v. 16). As we learn from Psalm lxviii. 6 (A.V.), "GOD setteth the solitary in families," and JESUS CHRIST here on the Cross wins a home and the peace of a home for us at the price of His own. He gives up all He has that we may gain what we need for our spiritual peace, and purchases a home for us at the price of His own blood. He was ever the companion of the homeless and desolate, He always wanted to help the poor and troubled: and here on His death-bed He refrains from thinking of Himself, and thinks of His mother and of us all in our solitude and troubles.

(B) *Peace in the Church.* Let us take the words home to ourselves, and use the Church, His body and His bride, as our home in every sense of the word.

Once more we hear on the Cross the echo of Holy Week and its voices. We look at John xvii., and see His earnest and heartfelt prayer for Unity, but we must never forget that Unity cannot be purchased by *compromise of principles*. We know it is the will of GOD that "they all may be one," and that He will work it out in His own way and in His own good time, and we must pray earnestly for it. "Peace be within thy walls and plenteousness within thy palaces" (Ps. cxxii. 7). Such is the ideal of the Christian Church. But what do we find in our own day? Exactly what CHRIST prophesied, "I am not come to send peace, but a sword." "Peace within, strife without, for history shows us that the Church is never more at peace within than when she is persecuted by the world around her." So in view of what threatens the Church to-day we do well on our knees to ask GOD to defend the Church.

"Yes, the Church is the FATHER'S Home, and every man in it is a dear brother, and every woman in it is sacred for Mary's sake, when we cease to strive one against another, when we pray

GOD to forgive us for our selfishness, when we seek to bestow ourselves one upon the other in brotherly love."<sup>1</sup> As another writer says, "He who is living in the SPIRIT has found out a great truth, that in the world he must have tribulation, but that he is living in touch with One Who has overcome the world."<sup>2</sup>

(C) *Peace in ourselves.* Here, again, the same truth meets us,—peace won through conflict. Don't we know it in our spiritual life? Some of us have gone through the conflict of doubt,—well-nigh despair,—till we won the victory and once more rested on the Rock and in the Church founded upon the Rock. In the Church, as the Ark, we found safety and peace. And this word should help us to put a more real value on our homes. This third word, brimming over with unselfishness and self-sacrifice, places a value on home and home life which nothing can take away. When we realize that our LORD had no home, that He turned His back on home as He went out to do His life work, it behoves us well to appreciate our homes. And yet it is just the opposite. We are told that we in England are losing the home life for which we were justly famed. The head of the

<sup>1</sup> Waggett, *Heart of Jesus*, p. 110.

<sup>2</sup> Newbolt, *Religion*, p. 287.

family shirks the responsibilities that come to his share as priest of the home; and children do not see so much as they ought of their parents. But all through the Bible we are taught that GOD works by families. As we sometimes hear the family line of an individual read out in the Old Testament (e.g. Korah, Numbers xvi.) we are apt to think the list tedious and uninteresting; but through that list of names GOD is teaching us a great truth, that this is His appointed way of working in the world. "Of Him every family in heaven and earth is named" (Eph. iii. 15). And here on the Cross JESUS CHRIST has for ever sanctified home life by making a new home, a new family life for His mother. We do well, then, in meditating upon this word, "Son, mother," to pray for the maintenance of family life. Pray that you may make good use of your home; and that you may carry out in spirit as well as in letter the fifth Commandment.

Also we do well to think over societies that now exist in and through the Church for the maintenance of home life, its purity and sanctity, e.g. the Mothers' Union and the Men's Society.

And let us remember those who are outside the home of the Church, and pray for them that they may be one flock. And then the homeless, those

who, like the Master, have no home,—cannot we open our homes to them? There are so many who are lonely in this world. The young fellow fresh from the home in the country comes to one of our large towns for business and takes lodgings. How lonely compared with the home circle! Let us who have homes welcome such an one into them and make him feel the blessing and privilege of family life as given to us by GOD. •

“ Well I know thy trouble,  
    O My servant true,  
Thou art very weary,  
    I was weary too.  
But that toil shall make thee  
    Some day all Mine own,  
And the end of sorrow  
    Shall be near My Throne.”

HYMN 214, *A. & M.*

## CHAPTER V

### THE FRUIT OF THE SPIRIT IS LONGSUFFERING

WE have now reached the central word uttered from the Cross. We are going into the centre and depth of the Passion. We may not be able to fully explain its meaning, but we can learn its lesson. There is one pang left for JESUS CHRIST still to undergo for you and me. He has now done with life. The third word settled His earthly affairs. He will now teach us how to prepare for death. And consequently He turns inwards to GOD. We know, for we can read it in Holy Scripture, how the object of JESUS CHRIST'S life was to offer a perfect life to His FATHER; and we can realize how great was the need of the fourth gift of ghostly strength to bring forth the fourth fruit of the SPIRIT, long-suffering. And here is the culminating act in the world's redemption, the powers of evil are doing their worst as they cause the fourth cry

from the Cross, "My GOD, My GOD, why hast Thou forsaken Me?" (S. Mark xv. 34).

(A) Let us then try and learn what this cry meant to JESUS CHRIST. We read how at His birth a glorious light shone in the heavens and how the angels sang their song of praise and all Nature rejoiced in Nature's GOD and His Incarnation. Now all is changed. There is darkness in the place of light. There is silence in place of the angels' song. Nature mourns in place of rejoicing. There is the same contrast as that which we noticed earlier. He is drinking the cup of His Passion to the very dregs. In this He proves the truth of the words, "He tasted death for every man." This caused the utterance of the fourth word, as He felt the awful power of evil pressing in upon His soul.

It is not the separation of two Persons in the HOLY TRINITY. That is impossible. It is rather the cloud of sin coming between GOD and the human soul. This is the meaning of S. Paul's words, "Him Who knew no sin He made to be sin on our behalf" (2 Cor. v. 21); and of the Psalmist's who says, "My sins have taken such hold upon me that I am not able to look up, they are more in number than the hairs of my head, and my heart hath failed me" (Ps. xl. 15). JESUS



CHRIST "tasted death" in all its fulness: and until He died and rose again the sting of death was not taken away, for "the sting of death is sin" (1 Cor. xv. 56). Death brings with it the *pœna damni*: and it is this penalty of loss that JESUS is now feeling and which causes this tremendous cry of the fourth word. For the nearer we live to GOD, the more severely shall we feel the loss of GOD. And hence JESUS CHRIST is to us the great example of longsuffering. "Love suffereth long and is kind": and JESUS is the essence of love. Look at His earthly life from the Temptation onwards, and as He is misunderstood, misused, and wrongly treated, we see at every turn His longsuffering displayed. And He shows it in two ways:—

(1) *Physically*. He has hung for six long hours upon the cruel Cross; and this followed a night of sleeplessness and pain and anguish.

(2) *Spiritually*. "My soul is exceeding sorrowful, even unto death." The cry of Gethsemane finds its echo in the fourth word on the Cross. JESUS realizes the full effect of sin as it comes crowding in upon Him,—as He now becomes the scapegoat driven out into the Wilderness bearing the sins of the people, for "The Lord hath laid on Him the iniquities of us all" (Isa. liii. 6).

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(B) We turn from the Master to the Church. How much the Church to-day needs this Fruit of Longsuffering. With persecution without and disloyalty within, the Church would fain at times cry out, "My GOD, My GOD, why hast Thou forsaken Me?" The Church's position is a very difficult one; our Master always spoke of it as full of difficulties and trials. To be in the world but not of the world cannot but bring with it countless temptations; and the Church has at times failed in this respect. As she discovers that she is nursing in her own bosom an Achan or Ananias with his secret burden of sin, she needs this gift of the HOLY SPIRIT, the Gift of Spiritual Strength, to help her in bringing forth the fruit of longsuffering. To-day, as we look around us and see the gradual and growing secularization of holy things,—as we see the various devices for getting people to Church under the guise of religion,—as we see the many doubtful ways of raising funds for Church purposes, we need to pray that we may show forth the fruit of longsuffering. When we see Church-people paying more attention to the outward form than to the inward grace, we are perhaps apt to think that GOD has forsaken His Church. And yet here to-day, as we meditate beneath the Cross, we remember His own words. The gates of hell

can never prevail against His Church. The world without may rage and swell, "The waves of the sea are mighty and rage horribly, but yet the Lord Who dwelleth on high is mightier" (Ps. xciii. 5).

Let us, then, pray that GOD will cleanse and defend His Church, and that we may not presume on His longsuffering and kindness.

(C) Again, from the Body we turn to the Individual.

We need, above all things, patience in our struggle. As Archbishop Temple used to say, "The worst of it is the struggle is so fearfully long." Yes, and it calls for patience and discipline. We want to know GOD as He knows us. Our prayers are so cold and dull and lifeless: but as we learn more of the nearness of GOD and His readiness to hear us, our prayers gain life and we persevere in them, as Elijah did, even though the heavens seemed as brass (James v. 17, 18). And, therefore, this fourth word brings with it a message of real consolation and comfort. As Mrs. Browning writes so beautifully and helpfully—

"It went up from the HOLY's lips amid His lost creation,  
That of the lost no son should breathe those words of  
desolation."

No one need now feel lonely and forsaken. This

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experience has been undergone for us by our Elder Brother Who tasted and endured it for us and in our stead. The thunder-cloud may be black and lowering, but behind it and through it the sun is shining, and we can still say, "My GOD." So it is with life. The night is darkest before the dawn: and as the Son of Man goes deeper into the valley of the shadow of death and endures the separation of GOD from His soul, through it all He is His GOD for ever and ever, and He will also be our guide even unto death. As we ponder over this great mystery, the hiding of the FATHER'S face and presence, let us answer GOD'S call, "Seek ye My face," with the words of the Psalmist, "Thy face, LORD, will I seek" (Ps. xxvii. 9). GOD is so longsuffering with the sinner, though He is provoked every day; and He has promised "A broken and a contrite heart, O GOD, wilt Thou not despise" (Ps. li.). Oh, the comfort of this Psalm, the fourth of the Penitential Psalms, in which we can make David's prayer our own as we, like him, realize the fact, "Against Thee only have I sinned and done this evil in Thy sight"! (v. 4). This is *the* way in which we can win that ghostly strength, the central gift of the HOLY SPIRIT—that strength which we in our weakness need in such full measure.

Well may we, as the clouds gather around us, pray that GOD "will strengthen such as do stand, and comfort and help the weak-hearted, raise up them that fall, and finally beat down Satan under our feet" (Litany).

Or in the words of the Prayer Book—

"O GOD, make clean our hearts within us  
And take not Thy HOLY SPIRIT from us."

HYMN 27, *A. & M.*

## CHAPTER VI

### THE FRUIT OF THE SPIRIT IS KINDNESS

THE darkness is gone, the light is restored. We are very near the end of the Passion as we come to listen to the fifth word. Sin has done its worst and spent its powers in its conflict with Him "Who taketh away the sins of the world." And now sin has been conquered: Satan has been worsted in the conflict which had all but blotted out the human soul from the presence of GOD. And with the return of the natural light, the return of spiritual light is complete,—the terrors of death are over. The dark valley is now illumined with GOD'S presence; and the death-bed of the SAVIOUR is now crowned with joy and peace. This word teaches us that the Cross is but the counterpart of the Temptation: *then* it was hunger, *now* it is thirst that besets the human body of the SON. And what a blessing for us to feel that our SAVIOUR experienced the human needs of the body! There is no bravado in His death. He feels the physical need. He is not

ashamed of confessing it as He says, "I thirst." Now that He has gone through all that the first four words imply and mean to Him in His waning physical strength, He will sip the vinegar, which He had before refused. How comforting is it that He felt the need, because now the soldier on the battlefield, the sick tossing on the bed of pain may re-echo the fifth word in speaking of their physical thirst. It is a message to us to show how people should bear the physical pain that accompanies disease.

Those of us who visit our great hospitals are often amazed at the courage with which the patients bear their pain. The resignation and the cheerful endurance are wonderful as we see people struggling through it to renewed health and strength.

And we know, from what contemporary writers tell us, how painful the death on the cross is,—what an awful thirst it brings with it, especially when endured, as in the case of JESUS CHRIST, beneath the hot sun of an Eastern sky! And when we bear in mind the scourging and cruelty which had preceded the Crucifixion, we are led to admire even more the patience and kindness of JESUS CHRIST.

(4) JESUS CHRIST, ever gentle in His life, is still



"Gentle JESUS" in His death. We see it all through the Holy Week,—on Palm Sunday gentle and kind to the little ones whom He always loved,—on Good Friday kind to the women who came to witness the long sad train on its way to Calvary, as He trod the "Via dolorosa" and thought more of them than of Himself. We see it in His words and actions. All through the Sermon on the Mount runs the note of tender, loving care for others. All His deeds are prompted by kindness and thought for others, as He heals the sick and raises the dead. His is the One perfect character in the world's history: and in such a character kindness must have its place. The courage and firmness, so characteristic of man, must be linked with kindness, the characteristic of woman, for we are all one in CHRIST JESUS. And the fifth fruit of the SPIRIT which is to be woven into the fifth word could be nothing else but kindness. How kind in His thirst and thought for others! The care for the souls of men is His chief desire. His kindness in His sympathy for all other sufferers who fill up His own sufferings, and like Him are being made perfect through suffering, is seen in this word and its deeper meaning. Do we always realize this marvellous sympathy, this tender care, this loving thought for others

which is ever alive in the heart of JESUS CHRIST?

(B) Or again, in His own Foundation, His Bride, His Body. In Her again we need to find this kindness and gentleness portrayed. The Church's aim should be to be like her Master. She is sent out to be the Apostolic Church in doing His work, in forwarding His objects, in physically and spiritually ministering to the needs of His people. How is the Church performing this task? Is she always the mouthpiece of the downtrodden and of those in want and distress? We need so much in these days of organization, in these days of restless activity, to be *very* careful not to lose sight of this side of the Church's work and duty. Clergy are so often called upon to do things, to superintend this or that agency which cannot by any stretch of imagination be regarded as spiritual. Then on all hands there is the real work of the ordained minister to do, and not to leave undone, while he spends his time in "serving tables." Here perhaps is one solution of many of the social problems which beset us in our day, if only people are led not to look on the Church as intended to organize charitable relief, but rather to elevate public opinion, and lead men to thoughts of higher things and nobler ideals. And yet how much has been done

in the past! Most of our hospitals were originally Church foundations. Some were founded and endowed by men full of this Spirit of CHRIST, the Spirit of kindness which led them to their good works. The Church is intended to propound to the world the new commandment of love which Her LORD gave us the day before He died. The golden Law of Love is to be the ruling principle of her life, as it ever was of her Master. Let the Church only seize in these days the opportunities of being more Christ-like, and she will spread her influence far and wide, and touch new centres of life and activity which can only be touched by the Body full of His SPIRIT,—the SPIRIT which breathed the fifth word on the Cross, "I thirst."

(C) But the Body works through the individual. We, after all, are those on whom the duty lies of showing forth this love and kindness. We owe all we are to the love of GOD: and JESUS in this word is thirsting for our response to His appeal. Are you, my brother or sister, doing all you can to satisfy this great thirst of the soul of CHRIST? We can best do it by imitating His thirst for the souls of men. Are we doing all we can to help others? or are we still living a life in direct contradiction to the spirit of the corporate life which is ours through the Church? As we have already

seen, if we are to satisfy this thirst we must first consecrate ourselves to GOD'S service. There is no telling what might be the result if only men realized the spirit of consecration to service for GOD. We need so much the spirit of the Psalmist who cries, "My soul is athirst for GOD, yea, even for the living GOD: when shall I come to appear before the presence of GOD?" (Ps. xlii. 2). Let us try at the foot of the Cross to consecrate our lives afresh to the service of GOD. There are so many ways in which we can do it. There are our Sundays, which are a weekly reminder of GOD'S claim on our time. Sunday is the outcome of Good Friday, as it is the weekly reminder of the Resurrection. There are our Communions, and our attendance at GOD'S altar to celebrate the LORD'S service on the LORD'S Day. It is our weekly reminder of "the sacrifice of the death of CHRIST." Surely all true Christians should be glad of an opportunity of showing that we do not go to church so much to get as to give! Amid the many devices for making religion attractive, let us occasionally try the old ways and tread the old paths, as we realize that in the Holy Communion we are showing the LORD'S death till He come, and offering our worship and thanksgiving to GOD for all the benefits of our

redemption. JESUS CHRIST is thirsting for our love and devotion. Let us answer His appeal as we best may by a really worthy Communion, as He gives us His flesh and blood to satisfy the hunger and thirst of our souls. And, finally, as regards our physical sufferings. Pain is the lot of all men. None are free from it in this world. And when we are laid by in sickness we can indeed copy the patience of JESUS•CHRIST, and satisfy His thirst by our prayers: and as we pray and meditate upon this soothing word let us add a word of thanksgiving for anæsthetics, which in our day do so much to assuage our sufferings.

“That it may please Thee to preserve all that travel by land or by water . . . all sick persons and young children.”  
(Litany.)

## CHAPTER VII

### THE FRUIT OF THE SPIRIT IS GOODNESS

THE sixth word from the Cross is a single word (*τετελέσται*),—a shout of triumph,—a forerunner of the note of victory that sounded on the first Easter Day. When GOD made man as the highest part of His creative work on the sixth day, He saw that His work was very good (Gen. i. 31): and so our blessed LORD in His sixth word proclaims His good work, His life of goodness, and says, “It is finished.” He means, it is perfect, it is rounded off and complete. The morrow is the Sabbath, the seventh day on which GOD rested from His work and on which JESUS will rest in the tomb, “that the Scriptures might be fulfilled.” He could not lay down His work till it was perfect. He had been straitened till it was accomplished, and now *τετελέσται*.

A. And yet can it really be a shout of triumph? What is there to be seen as a result and a fruit of this life of goodness? So far as *we* can see

there is only one, the penitent robber, still paying the penalty of his sinful life by a lingering and painful death. What can it mean? JESUS CHRIST says *τετελέσται*. It is finished, it is perfect. And it seems that this word and this fruit of the SPIRIT are but a complement to the fifth. It teaches us the need of not only inward gentleness but also of outward goodness. This was the verdict of one of His faithful companions when S. Peter said, "He went about *doing* good" (Acts x. 34). Those errands of mercy, stretching in one case beyond the confines of the Holy Land,—that raising of the dead and healing the sick,—are all evidences of that wonderful grace and truth which S. John tells us are in the Word of GOD (i. 14). And, further, we can trace this goodness in the way in which He shared His work with others. Ever unselfish and kind, He extends these characteristics to those around Him, as He sends out first His twelve Apostles and then the seventy on their errands of mercy. And so, as from a centre, there radiates from Him and His sacred Person a perfect network of good works, which witness to Him and His goodness. This was all part of the plan for the salvation of the world. In this way He intended to use the human element to the full for the benefit of their fellow-creatures.



His work, He said, would not be complete till He had been through *all* the cities of Israel. And further than that, the world is His workshop and its salvation His object. He is "the Lamb of GOD which taketh away the sins of the world." On the Cross he cries *τετελέσται*, because from the Cross He is reigning over the world and the world's redemption has been effected. This shout of triumph speaks of the great truth that "Jesus hath vanquished death and all its powers"; and further, that through Him and His victory we too may in like manner conquer as well.

In this spirit He lays down His life. He has fought the good fight, He has finished His course, He has kept the faith, and now He is about to enter on His reward. He has persevered unto the end and the result is triumph and victory.

B. What a message, what a future this sixth word holds out to the Church! She cannot yet say, "It is finished." Will she ever be able to? Yes, if only she is faithful and true. There is a great deal to be done,—a great deal of leeway to be made up before "the kingdoms of this world become the Kingdoms of our LORD and of His CHRIST." And this of course is the central object for which the Church exists. She is intended by her life and work to "make GOD known upon earth

and His saving health among all nations" (Ps. lxxvii. 2). She is to work on and never rest till "the earth shall be full of the knowledge of the LORD as the waters cover the sea" (Isa. xi. 9). She is to obey her LORD'S last command and go out into all the world, and by a life of active goodness to spread abroad the love of CHRIST in the hearts of men. And what is she doing? Here and there in certain centres of population she is gaining ground. Central Africa, with the cathedral at Zanzibar occupying the site of the old slave-market, speaks eloquently of the power of the Gospel: but other parts are still untouched, still waiting for the knowledge of CHRIST to be preached. And therefore the Church cannot say "It is finished." She is still the little flock; but small as she is, she is the Household of GOD, the pillar and ground of the truth (1 Tim. iii. 15); and she lives to speak of the perfect life of love. How well she does it in her round of seasons! Every year sounds out, as the months roll by, the life of CHRIST in its varying phases of infancy, boyhood, and manhood. Each Good Friday has its message, whether we hear or whether we forbear. How the Sacraments, of which she is the storehouse, apply ever and anon that perfect life to our souls so that we can say that CHRIST dwelleth in us! Each Com-

munion, properly prepared for and worthily received, should be a wonderful power in the world, as we bring through it the perfect life of CHRIST to bear upon the events of every day. Well may the Church pray for the grace of perseverance; so that in the end the cry of triumph may go up from land and sea, *τετελέσται*; and the Church militant and expectant be merged in the Church triumphant in heaven above.

C. Again, how much depends on individual effort! Is my life actively good? Is yours? What am I doing for others? Have I answered the call to service? It is a great privilege to belong to the Church, to be in living union with the Head of the Church; but it carries with it great responsibilities as well. We cannot shirk them, they are the natural outcome of our privileged position as children of GOD. By many a parable does our LORD teach this necessary lesson, e.g. by the parable of the talents. What use am I making of my talents, my GOD-given faculties? Are they actively employed, or are they wrapped up in a napkin and put away? These questions come with redoubled force to those who have leisure time on their hands. Is it my care to see that my time is usefully employed, or do I fritter away my opportunities in idle amuse-

ment? It is a solemn question, especially as we kneel in the presence of the crucified, Who could say, "It is finished." Could we, if our end came to-day, say the same? Are any of us S. Andrews in bringing others to CHRIST? Do we realize our parochial responsibilities or diocesan duties calling for service and work? Remember and take to heart the words which Charles Kingsley wrote in a little girl's album :—

"Be good, sweet maid, and let who will be clever,  
Do noble things, not dream them, all day long,  
And so make life, death, and the great for ever  
One grand, sweet song."

So let us ask for that great gift of the HOLY SPIRIT, the gift of godliness, that we may be like GOD, Who did and still does all things well. Let us try to round off the daily task by a thoroughness in our work, which shall speak of the ready mind and the willing heart, which is half the battle in working for GOD. So shall we persevere unto the end. And, as we go through the discipline of this life in uncomplaining love, we shall be working our way up to the great shout of triumph which rang out from the Cross, *τετελέσται*—"It is finished." And when the victory is won and our course is ended, may we find ourselves in the perfect home of Heaven,

where all is goodness, as typified by the picture drawn in Revelation xxi. 16: for "the city is four-square, and the length is as large as the breadth, and the length and breadth and height of it are equal." This is perfection, this is goodness in its essence, for it is the home of GOD and of His Son JESUS CHRIST.

Let us again make the words of our Litany our own.

"That it may please Thee to give to all Thy people increase of grace to hear meekly Thy Word, and to receive it with pure affection, and to bring forth the fruits of the SPIRIT."

HYMN 332, *A. & M.*

## CHAPTER VIII

### THE FRUIT OF THE SPIRIT IS FAITHFULNESS

WE have nearly completed our task. We now come to study the seventh and last Message from the Cross. And we notice in the passage in which S. Paul details the fruits of the SPIRIT, the Revised Version has translated the seventh fruit as Faithfulness instead of Faith. And here, surely, we can see the crowning virtue in our LORD'S life and work. He was faithful to His trust. GOD'S command to man is twofold. It has always been so. He orders man to work and He also enjoins rest. It is one thing to take up a work ; it is another to lay it down in its perfection. Yet both find fulfilment in our blessed LORD'S life. He had power to take His life : He had power to lay it down. And He does both in full reliance on His FATHER'S tender care as He says, "FATHER, into Thy hands I commend My spirit."

"The strife is o'er, the battle done," the reward

now is in sight. The faithful Witness has done His work ; and He lays down His life in perfect trust, as we see from the word "FATHER." His death is but the prelude to the fuller Life,—to the taking up of the Life in Heaven which was His before the world began and before the mystery of the Incarnation took place.

A. Let us see how *faithful* JESUS was to His trust. It was, as He tells us Himself (John iv. 34), His meat to do the will of His FATHER. He had done it faithfully. The twelve hours for Him are well-nigh over and His work is done. He is now about to enter into the joy of His LORD. The Faithfulness of JESUS is seen in three ways.

(a) He was *faithful* to His friends. He had led them through His earthly life. He had borne with their many shortcomings. He had helped them in their failures. He had cheered them in their successes. And, as we say, He had done His best for them. If S. Peter had been impetuous and over-eager, his eagerness had been directed in the right way. If Judas had in the end betrayed Him in his treachery, it was not for want of warning. His besetting sin had been faithfully pointed out to him.



(b) He was *faithful* in life and death. The picture of the Intermediate state as drawn by S. Peter (1. iii. 18) shows us JESUS still proclaiming the message of salvation to the spirits in prison. The life-giving message reaches beyond this world into Hades itself, and spreads the joy and comfort *there* that it had already done in this world.

(c) Above all, He was *faithful* to His ideal. He had a high purpose before Him in life. He never lowered it, He never shrank from it. He came to show us the character of GOD; and He showed it faithfully and truthfully. In word and deed He answered the appeal of Philip's longing heart, "LORD, show us the FATHER and it sufficeth us."

He was faithful all through. He never swerved from the path of right. He did all things well; and gave us an example that we should do well to imitate. The Cross and all that accompanies it brings out so clearly in general, and this seventh word in particular, that He was faithful unto death.

B. So to-day comes the call, as much needed now as ever, to the Church, to be faithful. The Church must be faithful to her LORD and His ideals. The idea of separation from the world must ever be before the Church if she is to do

her work well. JESUS and the Church are held up to the world as a picture in their mutual love of every man and woman who are united together to make a home (Eph. v. 23). The Church must be faithful to His memory. She must ever celebrate her mysteries which recall His dying love, she must ever "Do this in remembrance of Me." It means that the Church must be spiritual,—that She must leaven the world with her influence and be a light shining in a dark place. And, thank GOD, this perhaps is the one thing that inspires us with hope for the future as we look back on the past. Let us pray that the dark days of worldliness may never recur; but that the Church may go on ever more faithful, ever more true than before to the memory of her LORD, and the calling wherewith she is called. And in this life of the Church there must be at times a real self-effacement. The Church must be ready to suffer wrong gladly, to be misunderstood and even to expect opposition as She tries to spread abroad the doctrine of Him Who "pleased not Himself" (Rom. xv. 3). To do the best and leave the rest to GOD is the way in which the Church can be really faithful to her LORD and His memory.

C. But the message also comes just as clearly

to the units who make up the Body. All, whether clergy or laity, through Holy Baptism, belong to the Church, and are members of JESUS CHRIST. Are we *faithful*? Have we been true to our trust? As we kneel watching CHRIST, the faithful One, die, let us catch His words as He lays down His trust to which He had been faithful. Let us try—each in our own station—to make His words our own. And we can, if only we are true to the vocation wherewith we are called. And to-day how loud is the call to service! On all sides we hear it resounding from all parts of the world. Are we still deaf? Do we still refuse to hear? Rather let us answer as Isaiah did, “Here am I; send me.” Our death in its character, in what it leads to, depends on our life now. We are *now*, even at this very moment, working out our own salvation; for it is only our character, the stamp of our being, our own very selves, which we can take with us when we die. All else must stay behind. All the excuses we make here, all the claims of other things which here shut out religion from our lives, will be of no avail as we stand in the presence of Him with Whom we have to do. He is not an “austere man” that claims every ounce He can get out of us. He will accept whatever we offer of our best, even though it be but one

talent. But what will not pass muster is the burying and hiding away of that one talent in a napkin instead of using it to His honour and glory. What need, then, for each of us, of the seventh gift of the HOLY SPIRIT! "Fill them, O LORD, with the Spirit of Thy holy fear." Obedience to GOD'S will and command will bring us into the presence of CHRIST. Faithfulness to our trust is the surest passport to eternal felicity.

"Be still, then, and know that I am GOD." Impatience loses so much for us. The suicide commits his terrible crime because he will not "tarry the LORD'S leisure," because he will take into his own hands what really belongs to GOD. Let us then be faithful and patient in working out our own salvation. Surely we hear from the Cross the words of One Who will inspire us with this spirit of faithfulness, as He says, "I have finished the work which Thou gavest Me to do."

And finally let us remember that "in the midst of life we are in death" (Burial Service). Therefore we must be always ready for the call, knowing that whatever else in this life is uncertain "it is appointed unto man once to die, and after that the judgment" (Heb. ix. 27).

## 134 The Fruit of the Spirit is Faithfulness

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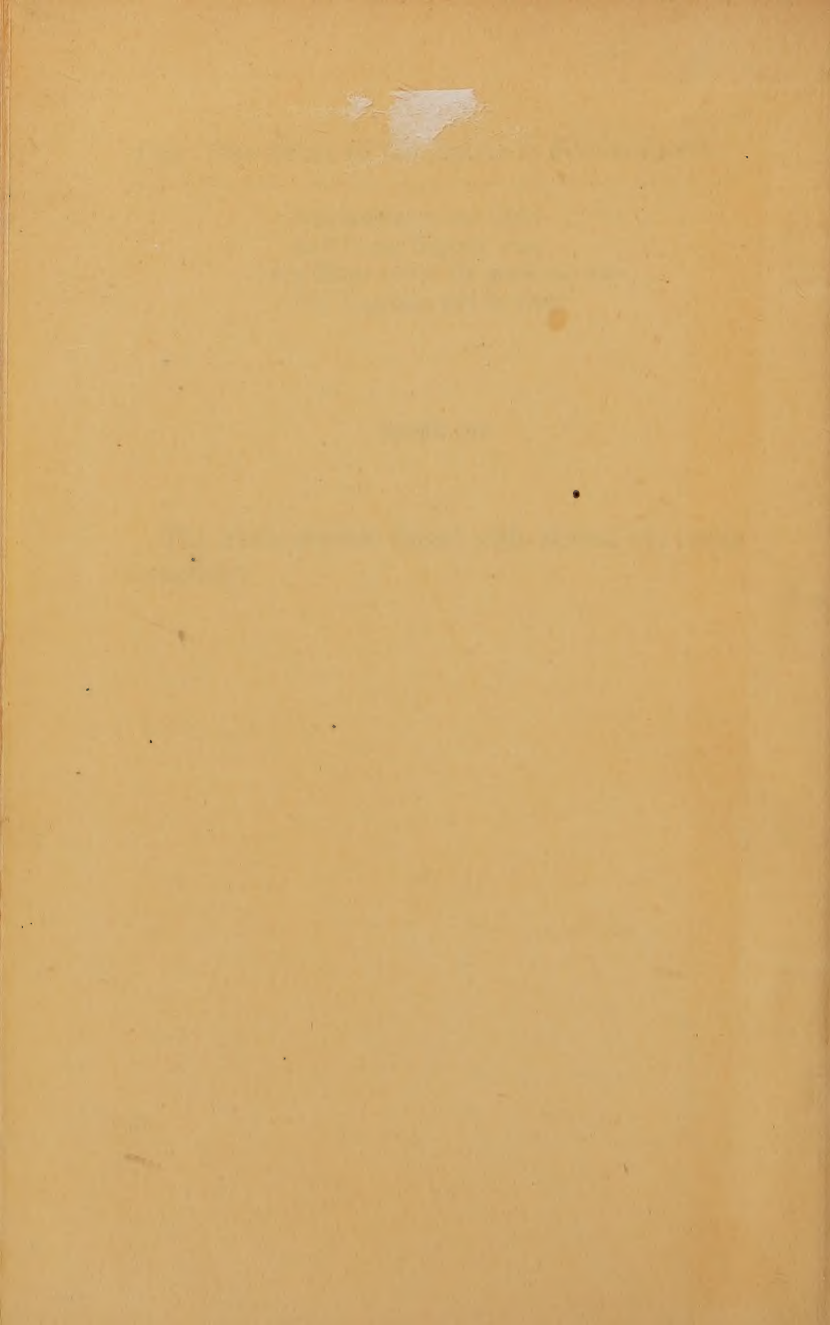
“Still faithful to our GOD,  
And to our Captain true,  
We follow where He leads the way,  
The Kingdom still in view.”

HYMN 399.

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The whole service closed with Hymn 163 (sung kneeling).

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